~~A. V. Clarkson~~

The Churchman.

"THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH."

VOL. XXV., NO. XLVII. WHOLE NUMBER, 1296.] NEW YORK, JANUARY 17, 1856. [TRINITY BUILDING, 111 BROADWAY.

Daily Public Worship.

PUBLIC WORSHIP is celebrated every week-day in this City and Brooklyn as follows:—

TRINITY CHURCH—9 A. M. and 3 P. M. Sunday Services at 10½ A. M. and 3½ P. M. The Holy Communion is administered on the First Sunday in each month, and on the great Festivals. Baptism, at the Afternoon Service on the First Sunday of the month, and at any Afternoon Service on a week-day, upon previous notice.

TRINITY CHAPEL—9 A. M. and 4 P. M.

ST. LUKE'S CHURCH—8½ A. M. and 5 P. M.

CHURCH OF THE NATIVITY—9 A. M.

CHURCH OF THE ANNUNCIATION—9 A. M. Sunday Services at 10½ A. M. and 4 P. M.

CHURCH OF THE HOLY COMMUNION—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.

CHURCH OF THE TRANSFIGURATION—8¾ A. M. and 6 P. M.

CHURCH OF THE HOLY APOSTLES—9 A. M.

CHURCH OF THE HOLY INNOCENTS—9 A. M. and 7 P. M. On Saints' Days, and other Festivals, second Service (Eucharist) at 11 A. M.

ST. LUKE'S CHURCH, Brooklyn—9 A. M. On Festivals and Fasts, a second Service at 4 P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

Calendar.

	JANUARY.
20	Septuagesima Sunday.
25	Conversion of St. Paul.
27	Sexagesima Sunday.
	FEBRUARY.
2	Purification Blessed Virgin Mary.
3	Quinquagesima Sunday.
6	ASH WEDNESDAY.
10	First Sunday in Lent.
13 15 16	Ember Days.
17	Second Sunday in Lent.
24	Third Sunday in Lent. St. Matthias' Day.

The Church at Home.

DIOCESE OF NEW YORK.

APPOINTMENTS BY THE PROVISIONAL BISHOP.

January 20th.—SEPTUAGESIMA SUNDAY.—A. M., St. Michael's, Brooklyn. P. M., Trinity, East New York. E., Church of the Messiah, New York.

January 27th.—SEXAGESIMA SUNDAY.—A. M., Grace Church, New York.

February 3d.—QUINQUAGESIMA SUNDAY.—E., Meeting of the Brotherhood, Holy Trinity, Brooklyn.

February 10th.—FIRST SUNDAY IN LENT.—Blackwell's Island.

February 17th.—SECOND SUNDAY IN LENT.—A. M., Calvary Church, New York. E., Calvary Church, Williamsburgh.

February 24th.—THIRD SUNDAY IN LENT.—Church of the Holy Apostles, New York. E., St. Peter's, New York.

March 2d.—FOURTH SUNDAY IN LENT.—A. M., St. Clement's Church, New York. P. M., St. Luke's Church, New York.

March 9th.—FIFTH SUNDAY IN LENT.—A. M., St. Ann's Church, Brooklyn. E., St. Peter's Church, Brooklyn.

March 12th, Wednesday.—E., St. John's Church, Brooklyn.

March 16th.—SIXTH SUNDAY IN LENT.—A. M., St. George's Church, New York. E., Holy Trinity, Brooklyn.

March 18th.—TUESDAY IN HOLY WEEK.—E., Ascension Church, Green Point.

March 19th.—WEDNESDAY IN HOLY WEEK.—E., Church of the Redeemer, Brooklyn.

March 20th.—THURSDAY IN HOLY WEEK.—E., St. Mark's Church, Williamsburgh.

March 21st.—GOOD FRIDAY.—A. M., St. Bartholomew's Church, New York. E., Grace Church, Brooklyn Heights.

March 22d.—EASTER EVE.—Church of the Holy Communion, New York.

March 23d.—EASTER DAY.—A. M., St. Paul's, New York. E., St. Stephen's, New York.

April 6th.—SECOND SUNDAY AFTER EASTER.—St. Mark's Church, New York. E., Church of the Epiphany, New York.

⁂ Other appointments for the city of New York and the vicinity will be made, if desired, for any days, not already engaged, between this and Easter Day.

New York.—Owing to the extreme severity of the weather for the last two Sundays—by which travel was almost entirely suspended on the different roads—the Right Rev. the Provisional Bishop has been prevented from fulfilling several of his appointments.

The *Spirit of Missions* for January gives a gratifying account of the labours and successes of the past year, in both the Foreign and Domestic Fields of Missionary enterprise. From present indications, too, we are glad to learn, that the prospects of the opening year are cheering and encouraging.

Pennsylvania.—*(From our Philadelphia Correspondent.)*—The Church of the Mediator, in this city, was built some years ago, but is not quite finished, a part of the tower being yet to erect. So far as it has gone, it has been in the right spirit of keeping free from debt; the church has, therefore, been consecrated, and for a good while has been occupied. The estimable clergyman, under whose untiring care it was begun and carried through, still takes no little interest in its welfare; and although his snowy locks and gentle voice are not so often seen and heard there as they once were, he may almost be yet, in a measure, called the patron of the parish. However that may be, there need be no hesitation in saying that no one regrets more than he does the recurring changes that have been taking place in the clergymen having it in charge. There has never been a *rector* to the parish; the clergymen who have been there have never been more than rectors elect; they have not been "instituted." The clergyman who has been there for some time has just resigned the charge, and again the few sheep are left in the wilderness without a shepherd. The church is a very substantial stone structure, consisting of a broad nave and a shallow chancel, narrower than the nave, with a tower rising in the south-east corner. It is situate in the midst of a rapidly-increasing population, many of whom are the children of our Mother Church, who have come amongst us, and settled down in this particular locality, because it is in the vicinity of many of our large cotton, woollen, and other manufacturing establishments. When the church was built, there was a general belief that it was to be a "Free Church," and for some time it was in effect so. The belief referred to was ill founded, inasmuch as it was the intention of those interested in the erection of the church that the seats should be free for a time only, thinking that the congregation would be drawn together, and that then the pew-rents could be assessed in such a manner as would be but little burdensome to the occupants, and that the increase should be very gradual, always reserving a large number entirely free. The income on this plan was not as great as some wished it to be; the pew-rents were, therefore, very rapidly and largely raised, which gave no little umbrage to many of the occupiers. It is understood that no pews are sold. This case is sometimes referred to as showing that free churches will not answer, but not fairly so, for the true principle of a free church was never properly tested in connection with it. There seem to be a great many false notions abroad about free churches. Some people appear to think that a free church is a place where they may go to attend Divine Service without being under any obligation to do anything for its support. Such, at least, was the impression made by the conduct of some who were in the habit of frequenting this church—persons who, being perfectly able, were not willing to give of that which God had given them for the furtherance of His kingdom and glory. And it was for this reason that the changes, which were from the first contemplated, were so speedily made. The whole course of the parish has been one of toil to all who have had a hand in it. This was to be looked for; under the circumstances, nothing else could ever be expected; and the mode of operating, and the general tone of instruction which has been desired, or, it might be said, insisted on, has tended to make bad worse. The population is a very mixed one: a large number of Roman Catholics, with their chapel right by; another large number of Irish Presbyterians; and then the Irish Protestants, as they call themselves, *i. e.*, those who, having been brought up under the care of "the Established Church," come here with a holy horror of "Papistry," or anything that *they* think savoureth thereof. Now, there is a very distinct impression that far too much has been said and done to foster those feelings, instead of gently breaking up the fallow ground of such prejudices. Everything has been moulded so as to chime in with all this rancorous way of thinking; and the consequence, as might be expected, is the absence of what may be called the true Church principle on which to build. Without the principles of every man's doing according to his ability, and that that doing will assuredly be rewarded, and that that reward will be not merely according to the amount done, but according to the spirit in which and the purpose for which it is done, there can be but little hope of accomplishing anything with free churches. The mere building of a church, and the establishing of a parish for the sake of swelling the numbers on one side or another of the members of a Diocesan Convention, or the like, will not do much for the great work of giving the Gospel to the poor. So long as so much is done in this way, or merely for the support of some out-of-the-church notions, just such unsatisfactory results may be looked for as we have here in this "Church of the Mediator."

There are two similar, but very different, institutions in Philadelphia. They hold their most important assemblies about the same time; they are patronized by men of the same profession; they are kept up, in a large measure, for the same purposes; and hence their similarity. In the one, the members do not speak approvingly of the Church's order for the daily worship of her children; but they like their own ways and orders, and meet regularly to engage in the exercise of them. In the other, the members talk a good deal of the ways of the Church, but sadly neglect them; profess to keep closely by her rules, but from day to day keep their churches closed, so that no one can resort thither to refresh himself on his way through life. The meetings of the one are held under the retiring shadow of a church, where in quiet they can meet and talk over the current events, and lay the plans for the campaigns, and initiate the strangers into the mysteries of wire-pulling and the like; those of the other are where men most do congregate, surrounded, however, by the illustrious dead, where the lucubrations of the famous living are ever at hand to aid in the settling of those curious questions which so often come up among those learned and grave men; so curious are the questions, that often the loud laugh, which Oliver says betrays the vacant mind, startles the busy passer, and makes him wonder what can so rouse the grave students of musty folios and the diggers into antique stores of neglected, because ancient, learning. How mistaken he is! One is only propounding some grave point, and another is illustrating it by a very funny story; one is lamenting over the superficial piety of the man who could ever bother himself about fonts or altars, or such things, and another is relating, with evident gusto, some, to them, laughter-exciting incident, which ought to have caused regret, and been left to perpetual silence. Here, too, may be found the wire-pullers; but they are bad hands; they cannot compete with the others. Are then not the institutions similar, and at the same time very different? The one holds all men not willing to join with them as unregenerate in the bonds of iniquity; the other holds those who keep aloof from their Mondayish gatherings as doubtful and suspicious characters, as rebukers of their brethren, and therefore to be avoided—as untrue to their party, and therefore to be branded—as weak, or worse, and therefore to be scorned.

The knuckles of your correspondent "W." were so well rapped last week, that it would be unfair to hit them again; and therefore some thoughts about the "Division of the City Question" shall be held in reserve.

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Sunday school celebrations, in connection with the festival season of the Nativity, have been held in many of the Philadelphia churches.

An extremely interesting anniversary celebration of the Sunday school of St. Paul's Church, (says the *Episcopal Recorder*,) took place on Sunday afternoon, the 6th inst., at the church. The school, which is one of the most numerous in the country, occupied nearly the whole body of the church. After the opening Service, which was interspersed with hymns sung with great effect by the children, a very eloquent and effective address was delivered by the Rev. Dr. Newton, from Rom. xiv. 7: "None of us liveth to himself." The missionary offerings of the children for the year was then received, which amounted to the extremely large sum of $2,244.43. Such a sum as this, exceeding the adult offerings of so many congregations of much greater worldly prosperity, is a most eloquent rebuke to that spirit of self-love which contracts the charities of even the most capable within such narrow limits.

A similar celebration was held at Christ Church, Germantown, on the 27th ult. Upwards of two hundred children were gathered around the Christmas Tree, and the offering amounted to $216.87. The meeting was a most interesting one, and is one of the many encouraging signs of life in this new and flourishing parish.

A large and interesting meeting of the Philadelphia Association, as we learn from a contemporary, was held at St. Andrew's Church, Philadelphia, on the 3d inst. A large number of the clergy and laity of the city were present; among whom were the Rev. Messrs. Allen, Childs, Clark, Cooper, DeWolfe, Douglass, Goddard, Latimer, Lounsberry, Maxwell, Mintzer, Newton, Preston, Ridgely, Stevens, Suddards, Thrall, Tyng, and Vaughan; together with a numerous congregation with which the body of the church was filled. The Services were of an informal character. "Perhaps of all recent movements," says the *Episcopal Recorder*, "this is the one which promises most, both for the revival of earnest personal piety in our midst, and for the general extension of our beloved Church. No one who attended through the whole of the exercises on this most interesting occasion, but must have gone away impressed with the belief that it is just the spirit—a spirit of earnestness, of personal sympathy and co-operation, and of solemn and importunate prayer—that is to revive in our midst that hearty, thorough, and uncompromising piety which formed our strength in times past, and which can form our only refuge in times to come. And no one who feels how pre-eminently the Apostolic government and Gospel faith of our Church adapts her to the wants and character of the American people, but must rejoice to see her vindicating, in this solemn way, her character as the Church, not only of the chancel, but of the closet—not only of the formal Sunday Service, but of the informal week-day meeting for prayer—not only of the solemn congregation, but of the general assemblage in which Christian people of all congregations meet together, to bewail their sins, and to beseech Him for a revival of His work in their midst."

Massachusetts.—Christmas celebrations by the Sunday scholars of many of the city and country parishes of the several dioceses, appear to be growing into general favour. We abstract from the columns of the *Christian Witness and Church Advocate* the following account of Christmas Day in Lonsdale:—

The Sunday school of Christ Church, Lonsdale, held their annual Festival on the afternoon of Christmas Day. At two o'clock the children assembled in the church, which was beautifully wreathed with evergreens, and lighted. After a short service, the exercises of the afternoon commenced by singing, "While shepherds watched their flocks by night," &c. The Catechism was then recited in concert. Then followed a Bible history of the birth of our Saviour, embodied in questions and answers, and afterwards repeated in concert, as related by St. Luke. The hymn commencing, "Hark, the herald angels sing," was next sung by the children, after which they presented their annual missionary offerings. Most of the classes had appropriate mottoes.

The Western Missionary Class, Iowa—Motto—"How beautiful upon the mountains are the feet of them that bring good tidings."

The Bishop Kemper Class—

"Freely from me ye have received,
Freely in love to others give."

Nashotah Class—

"Go, preach my Gospel, saith the Lord;
Bid the whole earth my grace receive."

James Eames Class—"It is more blessed to give than to receive."

Another James Eames Class had this motto,—"In the morning sow thy seed."

Two classes for Diocesan Missions had these mottoes. "How shall they preach except they be sent?" "Send forth labourers unto the harvest."

Bishop Lee Class—"Go, preach my Gospel."

A class of little girls bore the name, "Ministering Children."

The infant class brought these lines with their offering. Class—"Little Gleaners."

"Blest Jesus, we come on this Birth-day of thine,
With gifts to thy altar, thou Saviour divine,
For the lambs of the fold know Thy greeting will be
As of old, 'Let the little ones come unto me'" &c.

The contributions amounted to $51. After the singing of the 110th hymn by the children and choir responsively, the Christmas trees were shaken. The rector presented the books, each scholar coming forward to the chancel as his name was called. After these presents were distributed, the rector called three little girls to the altar, and presented each with a beautiful Prayer Book, in memory of a deceased friend and schoolmate. The books were gifts from his father and mother. These little girls were chosen friends of the one gone home. Presents of various kinds for pastor, teachers, and scholars, were taken from the other tree, and distributed, to the evident satisfaction of all. The Sunday school then proceeded to the lecture room, where a bountiful repast had been prepared, of which all partook and were satisfied. Thus ended a happy day; a real "merry Christmas."

Connecticut.—We learn from the *Calendar*, that in St. Luke's, New Haven, on Wednesday, Jan. 2d, the Assistant Bishop admitted the Rev. James Theodore Holly, Deacon, to the Holy Order of Priests. Morning Prayer was read by the Rev. Drs. Mead and Hallam. The candidate was presented by the Rev. Mr. Littlejohn. The Bishop preached, and, assisted by the venerable Dr. Croswell, administered the Holy Communion. The presbyters above-named united in the imposition of hands.

Maryland.—Under the head of "Thoughts on Current Events," a very full and interesting account will be found of the dedication of the restored Church of St. Paul, Baltimore. The early history of St. Paul's parish, dating back, as it does, to colonial times, has drawn unusual attention to the services of its late solemn opening, and the congregation present is described as having been unusually large, and as containing among its nembers representatives from every parish in Baltimore. In this connection it may be remarked, that the Rev. James D. McCabe, late rector of St. John's Church, Wheeling, Va., has been elected associate minister of St. Paul's parish, Baltimore, Md., and has entered upon the duties of the office. The singular coincidence of the names has led to this gentleman's having been mistaken for the Rev. John C. McCabe of St. John's Church, Hampton, Va.

Mississippi.—The Rt. Rev. the Bishop of the diocese, on his Fall Visitation, reached Oxford on the 30th Nov. On Saturday, Dec. 1st, the Bishop, in company with the Rev. Mr. Lawson, former rector of the parish, and Rev. Mr. Barnard, of the University, now officiating there, called upon such of the families belonging to the parish as reside in the village of Oxford, and made also a hasty visit to the University. The parish of Oxford is unfortunately unprovided with a church edifice, and the Bishop was obliged to make use of the Baptist meeting house, kindly thrown open upon the occasion by the members of that Society. On Saturday evening, the first public service was held, when Rev. Mr. Lawson preached. On Saturday, (as we learn from a correspondent of the *Church Herald*,) the Rev. Mr. Sill, of Holly Springs, arrived, and as the Bishop was accompanied by Rev. Mr. Hayward, missionary in the adjacent counties, the number of clergy present was quite unusual for this unimportant parish. On Sunday morning, the Bishop himself preached. This occasion was made peculiarly interesting, by the ordination of Rev. Mr. Barnard, who was admitted to the Order of the Priesthood by the Bishop, assisted by the Rev. Mr. Lawson and Rev. Mr. Sill, presbyters. On the same occasion, one candidate for Confirmation presented himself and was confirmed. On Monday, the Bishop, accompanied by the Rev. Mr. Barnard, pursued his visits beyond the limits of the village of Oxford. The evening was spent by him very agreeably at the residence of Prof. Stearns, of the University. During his stay, the Bishop was hospitably entertained by Hon. Jacob Thompson, as were also Rev. Mr. Lawson and Rev. Mr. Haywood. On Tuesday morning, he took his departure, in company with Rev. Mr. Haywood; having derived more gratification, as the writer believes, from this visit to Oxford than he has ever done from any former one.

Tennessee.—An appeal is made to the members and friends of the Church by one of her clergy, the Rev. Robert Shepherd, of the diocese of Tennessee, who has now been labouring in East Tennessee for more than two years without any compensation. This section of the diocese has become important, on account of four or five railroads which pass through it, all centring at Knoxville, East Tennessee, and also from the establishment of manufactories, &c. There is at present no church at Knoxville, and as it seems extremely probable that this place will, at no distant day, become the great city of East Tennessee, and will exercise a powerful influence on account of its situation, whether for good or evil, of course the necessity for church provision is very great. It is the desire of the Rev. Mr. Shepherd to build two plain churches, at a cost of about seven thousand dollars; of this amount he can collect little more than one thousand in Tennessee, and makes an appeal to the Church at large for assistance. The rev. gentleman is furnished with letters of recommendation from the following prelates:—The Right Rev. the Bishop of Georgia, the Right Rev. the Bishop of South Carolina, and the Right Rev. the Bishop of North Carolina; and it is to be sincerely hoped he will succeed in his laudable effort to extend the practical benefits of Christ's Holy Catholic Church to those destitute quarters of the diocese of which he is a priest.

The Church Abroad.

England.—The Bishop of London is improving a little, according to the last accounts, though still in a precarious state.

The St. Paul's and St. Barnabas' Churches are not yet, of course, interfered with, nor will they be until after the appeal, and not then, of course, unless the judgment of the Consistory Court is confirmed. There is still a strong feeling of indignation at the decision.

The *Bristol Times* says:—"We have just heard that the decision pronounced by Dr. Lushington has induced some of the memorialists against the carved screen *reredos* to determine, should they be seconded, to refer the Bedminster case also to the Consistory Court, in accordance with the advice given by the Bishop. Some of the memorialists are of opinion that, as an appeal has been made to the Privy Council in the London case, they should postpone referring the Bedminster question to the Arches Court until after the final decision of the Privy Council is given."

On the Sunday before Christmas, Ordinations were held by the following prelates:—By the Archbishop of York, who ordained 23 deacons and 13 priests; by the Lord Bishop of Lichfield, 12 deacons and 16 priests; by the Lord Bishop of Rochester, 5 deacons and 10 priests; by the Bishop of Colombo, acting for the Lord Bishop of London, 16 deacons and 9 priests; by the Lord Bishop of Bath and Wells, 23 deacons and 26 priests; by the Lord Bishop of Chichester, 8 deacons and 9 priests; by the Lord Bishop of Hereford, 4 deacons and 2 priests; by the Lord Bishop of Lincoln, 10 deacons and 12 priests; by the Lord Bishop of Oxford, 16 deacons and 14 priests; by the Lord Bishop of Ripon, 7 deacons and 9 priests; by the Lord Bishop of Winchester, 14 deacons and 4 priests.

Among the London Ordinations on the Sunday before Christmas, was that of the Rev. Victor Herschell, brother of the Rev. Ridley H. Herschell. Five brothers of this Jewish family have now entered the Christian Ministry—two in the Church of England, and three among Protestant Dissenters.

We learn, that after a silence of twenty-five years, the bells of Canterbury Cathedral rang a merry peal on Christmas Eve, and the life and joy which they imparted were universal. The third and sixth bells, upon which the old clock struck the quarters, were broken by the continued blows upon two sides (on one side by the clapper, and the other by the hammers), and these have been recast. The hanging of the peal of bells has been rearranged and the framework strengthened, as the walls of the tower were much reduced in olden times to admit the bells; this has now been corrected. The peal, as of yore, now consists of ten bells, the largest one being used only for the clock and funerals.

The Church of St. Mary, Langley, near Maidstone, which was rebuilt at the expense of the rector, the Rev. W. B. Pusey, has been consecrated by the Archbishop of Canterbury. It is a handsome stone Gothic edifice, with tower and spire; the seats, of oak, are open and free. The Archbishop preached in the morning, and the Rev. Dr. Pusey in the evening.

The Bishop of Manchester commenced his second triennial Visitation of his clergy in the cathedral town of his diocese. After some allusions to the war, the Austrian Concordat, and the Immaculate Conception, the right reverend prelate is reported to have made some observations on the doctrine of the Real Presence, to the effect, that while the Church owned in the Holy Communion a Real Presence, it was one not in a material but in a spiritual sense. The Church had carefully avoided the renewal or repetition of the one oblation of Himself once offered up by our Lord, and in the Eucharistic Service limited the sacrifice to that of praise and thanksgiving, and the offering and presenting ourselves, souls and bodies, to be a reasonable, holy, and living sacrifice to God. There was still another form of prayer which might be substituted at pleasure, in every form of Liturgy since 1552, in which even these expressions were omitted. It was the more important to notice this, because the belief had been entertained, in some quarters, that the elements of bread and wine were necessarily contained in the Oblations, in the Prayer for the Church Militant—first offered, then consecrated, and thus implying, possibly, some peculiar and further change. A little examination would prove the contrary. (His Lordship quoted and commented upon extracts from various Service books since 1549.) The material elements were intended to become, if partaken in faith, and then only to the faithful, in a divinely spiritual manner, verily and indeed the Body and Blood of Christ, strengthening and refreshing the soul.

Scotland.—The new Episcopal Church of St. Paul's, Dundee, has been opened, but was not consecrated, in consequence of the edifice not yet being fully made over to the Church. The church is in the Decorated style, and is without galleries. The seats are open, of stained and varnished deal. It is built of rubble, of the grey sandstone of the district, and will cost, exclusive of the site, about £11,000.

The World at Home.

THE SPEAKERSHIP AT ALBANY.—Orville Robinson, Esq., has been elected to the Speakership.

THE LATE STORM.—The recent storm has made its effects very severely felt on the seaboard; and the marine news abounds with records of disasters on the coast. Among the rest we are sorry to notice that four men were frozen to death on board the pilot boat "E. K. Collins," which went ashore on Fire Island, one night last week.

THE ESCAPED NOVICE.—We see announced the marriage of Miss Josephine Bunkley to a Mr. Solomon Andrews, of Perth Amboy, N. J.

THE CASE OF COBURN AND DALTON.—The Grand Jury have indicted Messrs. Coburn and Dalton for manslaughter in causing the death of young Sumner.

LECTURES.—At the request of the Senior Class, Professor Schmidt, of Columbia College, will deliver at Hope Chapel a course of six lectures on the "German Language and Literature anterior to the Reformation."

"THE LAST DAYS OF ROGERS, THE POET."—We hear, (says the *Boston Transcript*,) that the Hon. Rufus Choate has informed the Lecture Committee of the Mercantile Library Association that he has selected as the subject of his lecture in their present course, "The Last Days of Rogers, the Poet." The lecture will probably be delivered late in February, and will end the brilliant course for 1855-6.

INDICTMENTS BY THE GRAND JURY.—The Grand Jury on Tuesday rendered bills of indictment against Daniel H. Dillingham, Secretary of Col. Parker H. French, Major Addison Farnsworth, Major Geo. B. Hall, Andrew J. Morrison, Francis O'Keefe, James R. Male, John Creighton, Charles Waters, and Wm. Lyster. They are charged with being engaged in a filibustering enterprise against the State of Nicaragua. Col. French was arrested, but shortly after was released from custody. Other parties have been indicted, but their names have not been allowed to transpire.

RAILROAD CATASTROPHE.—We have to record this week another accident on the Hudson River R. R. It occurred, says the *Herald*, at Spuyten Duyvel Creek, and was caused by large masses of ice striking against the piles of the bridge, forcing them from under the crossbeams, and weakening the whole structure to such an extent, that it broke down under the weight of a train. The accident occurred in the morning at 1 o'clock, and resulted in the loss of two lives and serious injury to a fireman and engineer. Several of the passengers were injured, but none of them severely. The persons killed were Howard Root, a fireman, and George Parrisen. About a hundred feet of the bridge was broken down, and one locomotive, one baggage and two passenger cars destroyed. An inquest was held on the bodies of those who were killed by the disaster, and a verdict of accidental death rendered in accordance with the facts.

DESTRUCTIVE FIRE IN UTICA.—At seven o'clock on the morning of Jan. 14, a fire broke out in the store No. 56 Genesee street, Utica. The flames communicated to Thurber & Seward's bookstore, C. A. Yates' wholesale clothing store, Wescott & Hammond's hat and fur store, and an adjoining building known as the New York store. A large amount of goods was saved, but the aggregate loss cannot be less than $75,000. The store where the fire broke out was filled with the stock of P. V. Kerlogg & Co., wholesale clothing dealers, and goods of W. C. Wilcox, dry goods merchant, which firms had just taken possession of the building, only a few hours before the fire broke out. Mr. Wilcox's loss is about $25,000. All the property destroyed was insured, but to what extent is not yet known.

FIRE IN BUFFALO.—The store on Main street, occupied by Mr. Butts, dealer in Daguerrian materials, and Messrs. Pratt & Allen, hardware merchants, together with the store adjoining, occupied by Messrs. Marvin, Clark & Co., wholesale dry goods merchants, were consumed by fire. Mr. Butts' loss is about $12,000, insured for $8,000; loss of Messrs. Pratt & Allen, $22,000—insured for $15,000; Marvin, Clark & Co., loss $70,000—insurance $50,000. The shoe store of Ramsdell & Co., in the vicinity, was damaged to the extent of about $5,000.

APPRECIATION.—Bayard Taylor will make, it is said, $5,000 this season by lecturing. John G. Saxe will net $4,000 if sickness does not break up too many of his engagements.

ACCIDENT TO PROFESSOR STEVENS.—This gentleman, formerly President of the College of Physicians and Surgeons, Crosby street, fell on the ice on Saturday, in Broadway, opposite the Metropolitan Hotel, and striking upon his face, received a severe cut upon the eye, and several bruises and cuts upon his face. He was conducted to his residence and there attended by Dr. Dalrymple.

THE PRESIDENT.—A correspondent of the Philadelphia *Inquirer*, who called on President Pierce on the 1st inst., says of him:—"I had heard that he was looking ill, but was not prepared to find him such a wreck of his former self. His person has become very thin, and his face wears a hue so ghastly and cadaverous that one could almost fancy he was gazing upon a corpse."

VALUABLE WORKS.—J. W. Audubon (says the Washington *Evening Star*) is on a visit to Richmond, Va., having with him specimens of the great works of his father, J. J. Audubon, the celebrated ornithologist, on the birds and quadrupeds of America. They are magnificent works, embracing five hundred beautiful plates of birds, in seven volumes, and a hundred and fifty plates of quadrupeds in three volumes. Mr. Audubon is a devotee of the pursuit in which his venerable father acquired a world-wide fame.

CASE OF MRS. GEN. GAINES.—The fact has heretofore been announced, (says the *Albany State Register*,) that the Supreme Court of Louisiana has decided that Mrs. Gaines was entitled to the valuable estate in New Orleans which formerly belonged to Daniel Clark. In order to obtain actual possession of the property, she is now at liberty to institute actions of ejectment against those now in possession of the estate, but it is said she is disposed to make reasonable and liberal compromises with the occupants or owners.

THE SNOW IN VIRGINIA.—The snow during the recent storm fell to the depth of eight inches at Winchester, and twelve inches at Petersburg. Snow has never fallen to this depth in that vicinity, (says the *Petersburg Express*,) since 1829. Snow fell in Wheeling on Monday, and had reached the depth of two feet between that city and Cumberland.

STEAMBOAT DISASTERS.—On the Western waters, during the last year, there were one hundred and eleven steamboats destroyed—sixty snagged, thirty burned, thirteen collisions, and eight explosions—involving the loss of one hundred and seven lives, and property to the amount of $2,573,100.

IRON AND GUTTA PERCHA CARS.—We learn from an exchange that somebody in Albany is getting up a railroad car out of wrought iron and gutta percha. Such a car can be jammed but not broken. It may smash up, but it can make no splinters, or lacerate limbs. The idea is a good one. If they should make some of the employees on railroads of India rubber, they would be quite as useful, and less likely to suffer injury from the results of their own carelessness and inefficiency. Railroad "operators," of course, could not be made of gutta percha, for it is necessary for them to break sometimes.

BIRTHS IN MASSACHUSETTS.—A remarkable fact contained in the abstract of births in Massachusetts in 1854, (says the *Boston Transcript*,) is the great increase of children of foreign parents. Of the 32,000 born, but 16,470 were of American parents, while 15,000 were of parents, one or both foreigners—and the increase from foreign parents was more than twice what it was from native parents.

AGRICULTURAL SOCIETIES.—The Legislature of South Carolina has voted $5,000 annually to the State Agricultural Society, to be continued as long as the President of the Association shall report a satisfactory use of the fund.

MORTALITY IN NEW YORK.—The following is the City Inspector's weekly report of deaths in the city and county of New York, from the 5th day of January to the 12th day of January, 1856: Men, 51; women, 51; boys, 97; girls, 101. Total, 314. Adults, 114; children, 200; males, 156; females, 158; coloured persons, 6.

The World Abroad.

Great Britain.—The Court is at Windsor Castle, where Christmas was kept with regal hospitality.

Prince Albert, Prince George of Cambridge, and other Officers of the Guards, have addressed a very elaborate Memorial to her Majesty, complaining that, by a recent regulation, Officers in the Guards will have to serve a longer time than Officers in the Line, before they obtain equal rank.

The Queen has signified her desire that Mrs. Shadforth, widow of the late Colonel Thomas Shadforth, 57th Regiment, who fell in the attack on the Redan on the 18th of June, should reside in one of the royal cottages in Hampton Court Park.

Six easy-chairs have been sent to Fort Pitt General Hospital, by desire of the Queen, for the benefit of the wounded in the charge of George Russell Dartnell, Esq., who has acknowledged, to Colonel C. B. Phipps, the royal gift.

Miss Nightingale has been in the habit of sending home, weekly, considerable sums (often as much as £200 or £300 a week) made up of small ones of 20*s*. or 30*s*., which soldiers begged her to remit.

The marriage of Sir R. Peel, Bart., with the daughter of the Marquis of Tweeddale, was fixed for the 3d of January.

Three lives were lost one day lately by the breaking in of the ice in St. James' Park.

The African Princess, Sarah Bonetta Forbes, who was brought home by the late Captain Forbes, R. N., in the ship "Bonetta," having obtained her from the King of Dahomey, is on a visit to the Queen.

It is said that Lord Dundonald has at last obtained a settlement of his claims at the hands of the Mexican Government, and that he is to receive a sum of £30,000 down, and an annuity of £2,000 a year.

It appears that twenty-five of the English counties have established Reformatory Schools.

The question of a diploma for the profession has been mooted and discussed at the Royal Institute of British Architects. The majority of the meeting on the occasion seemed unfavourable to the proposal.

It seems that Cardinal Wiseman contradicts the report of his appointment as Librarian of the Vatican.

There appears to have been some very heavy weather on the west coast of Wales; and, from numerous pieces of wreck washed ashore, it is feared that several vessels have been lost.

It is stated that the total strength of the army in Ireland, including all arms, is 32,340, of which 9,376 are stationed in the Dublin district.

The gift of £400 by the Emperor of the French to the poor of Windsor, on the occasion of his Majesty's visit to Windsor Castle, has just been distributed to 900 families, in sums of 6*s*., 8*s*., and 10*s*.

Birmingham has had another great poultry show, at which great prices were obtained for fancy poultry. A Dorking cockerill and three pullets, seven months old, were sold for no less than £30 10*s*.

The venerable Samuel Rogers, the poet, has been buried in Hornsey church-yard, near London.

The Hulsean prize has this year been divided between W. Ayers, of Caius College, and W. J. Rees, of St. John's, Cambridge.

On Christmas Day, Madame Grisi was safely delivered of a daughter, at her house, in the King's-road, Brighton.

Baron Parke, one of the judges of England, retires from the bench, and is to be raised to the peerage under the title of Lord Ampthill.

The Earl of Caithness died at Edinburgh, December 21st.

France.—The *fête* of the return of the Imperial Guard to Paris was celebrated in that city with great pomp on the 29th December. The Emperor slowly rode before the lines of the troops, returning to the centre, near the pillar of July, 1830; and, the officers having drawn up around him, his Majesty delivered an address to the troops, concluding by saying:—"Preserve, then, carefully the habits of war, and fortify yourselves in the experience you have already acquired. Hold yourselves in readiness to respond, if need be, to my appeal; but yet on this day forget the hardships of the soldier's life; return thanks to God for having spared you, and march proudly in the midst of your brethren in arms and your fellow-citizens whose acclamations await you."

A grand Council of War is to be held at Paris of all the Generals who have returned from the Crimea. Pelissier approves of it, and the Duke of Cambridge and General Marmora will be present.

The accouchement of the Empress is expected to occur about March 25th.

A camp of 40,000 men will be formed this winter at Cherbourg, and, it is reported, another at Brest.

Austria.—The *Presse*, of Vienna, has the following:—"We learn from a respectable source that the English journals are misinformed when they state that Count Esterhazy is the bearer of an *ultimatum* to the Russian Government. He is simply commissioned to communicate to the Russian Cabinet propositions which may ultimately lead to peace. Austria has made known to Prussia the contents of the Western proposals, and has urged Prussia to press their acceptance on Russia. The Cabinet of Berlin is reported to have listened to the request, and to have used an unusually firm tone in recommending Russia to receive the proposition."

Russia.—Advices from St. Petersburg state that the main force at Odessa will be removed to Nicolaieff. The Czar has ordered a concentration of forces on all the strong positions of the Black Sea and the Baltic. It is stated that the Emperor of Russia has written to the King of Prussia, saying that, if he wished, he could not agree to the demands of the Western Powers, the nature of which he was perfectly familiar with, although they had not reached him in official form.

The War.—By the *Atlantic*, which reached this port last Sunday afternoon, we have intelligence from England to the 29th ult. There is nothing important from the Crimea. Correspondence to the 11th mentions that the banks of the Tchernaya were still flooded, at that date. The Russians had made an appearance on the heights of Ourkousta, and showed some manifestations of an intention to attack the French positions in the Baidar valley, with the view of restricting the ground covered by the Allied outposts, which now affords fuel to the army and food for the cattle. As the French have retired in presence of winter, the Russians have thrown forward their advanced posts at Koluluz and Markal to the northeast, and from Aitodar and Ozembash to the north of Baidar. The Russians continue to fire steadily from the north side of Sebastopol, but English correspondence says little damage is done. The Allies have ceased to return the fire. The roads are so bad that the conveyance of hutting materials to the front, is suspended, and if not resumed, several thousand men must pass the winter under canvass. All the British cavalry have now arrived from the Crimea at Scutari and Ismed. Latest dates from Constantinople, 14th, say that recent storms in the Black Sea had caused considerable damage to shipping. Active hostilities had ceased in the Crimea. At Odessa, Cherson, and Perekop, from 15 to 20 degrees of cold had been experienced. Communication with Simpheropol was interrupted by snow. A private letter mentions a report (doubtful) that the docks of Sebastopol were to be blown up on the 9th.

Rumours as to the issues of the peace negotiations undertaken by Austria with Russia (with the concurrence, it is said, of the Allies) were still rife both in England and France; but it was still altogether a matter of uncertainty.

GERMAN UNIVERSITIES.—The chief German Universities have now the following number of students: Munich, 1,731; Berlin, 1,484; Breslau, 823; Wurzburg, 818; Leipsic, 813; Bonn, 765; Gottingen, 713; Heidelberg, 695; Tubingen, 693; Halle, 629; Erlanger, 521; Gieshen, 378; Jena, about 370; Freiburg, 344; Marburg, 251; Greipswald, 232; Rostock, 92. The total is 11,300, which is 300 less than in the past summer.

GREATNESS may build the tomb, but it is goodness must make the epitaph.

Imperfect in original

Communications.

For the Churchman.

PRIVATE PONDERINGS OF AN AGED PRESBYTER.

NO. XIII.—THE PATRIARCH NOAH AND THE ARK.

Noah was undoubtedly the greatest man, and probably the best of men that ever lived, and more especially before the flood. Noah was born in the year of the world, one thousand and fifty-six. He was born only one hundred and twenty-six years after the death of Adam, the father of mankind. He lived six hundred years with his grandfather, Methuselah, who had been contemporary with Adam for two hundred and forty-three years. He was six hundred years old at the time of the flood. At his birth, Lamech, his father, called him Noah, saying, "The same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord had cursed." The character which the sacred historian has given us of Noah is contained in the following words: "Noah was a just man, and perfect in his generations, and walked with God." The highest character which God has ever given to any man, unless we may except the character of Enoch.

The Apostle brings forth Noah as an example of that faith which is supported by the native and intuitive evidence of things hoped for, and the conviction of things not seen; and he says of him, "By faith, Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Noah, like Enoch, walked with God, and lived in habitual communion with the Deity, and cherished in his pious heart a religious belief in the promise of redemption, and he looked for the blessing of eternal life. "And God said unto Noah: Make thee an ark of gopher wood; rooms shalt thou make in the ark, and thou shalt pitch it within and without with pitch. And this is the fashion which thou shalt make it of:—the length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make in the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with second and third stories shalt thou make it." The most experienced ship-builders have admired the dimensions and proportions of the ark, and its adaptation to float with safety on the waters of the flood. The height of the rooms, if equally divided, would be fifteen feet; and the whole capacity of the ark would be six million and fifty thousand cubic feet. Dr. Allex says: "The ark might be seen by all the world, as a certain monument of the deluge, and the saving of Noah and his family. This monument continued for many ages after the time of Abraham, and was a means of preserving the memory of the deluge among the Pagans, as Lucian, to name no more, acquaints us."

The human cause of the destruction of mankind by the flood, as we have seen already, was the cruelty and violence, the impiety and wickedness of the world. And what could be more offensive to the Heavenly Father of mankind than the cruelty of men towards each other? Retaliation of real and imaginary wrongs has always been the heaviest scourge upon the world; it was the evil which induced the Almighty to drown the world in the time of Noah; and it has been the heaviest scourge on all succeeding ages of mankind. It has well nigh exterminated the American Indians, and is going on to exterminate the aboriginal inhabitants of New Zealand, and other parts of the earth. Indeed, the principle of retaliation, if universally carried out, would soon exterminate the human race. The God-like principle of the Gospel of Christ is the only principle that can redeem and save mankind;—and yet how little do men think that there is nothing which is so likely to exclude them from the kingdom of God as the want of mercy towards one another! although we should be fully justified in concluding, from the words of Christ and those of His Apostles, that a want of mercy towards each other will exclude more people from the kingdom of Heaven than all other causes put together. And hence our Blessed Lord hath said, "So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." And hence He has taught us, when we pray, to say, "Forgive us our trespasses, as we forgive them that trespass against us."

When we consider the magnitude of Noak's undertaking in the building and preparing of the ark, it gives us the most exalted idea of the faith and piety of that ancient partriarch. A hundred and twenty years the ark was in building, and it must have required the help of many hands to build that vessel, the largest body that ever floated on the water, and the largest vessel that was ever constructed by human hands. Noah must have expended a vast amount of property in the building of the ark: but God, no doubt, rendered Noah a wealthy man, that he might be able to accomplish that great undertaking. Many a human being must have laboured in building the ark, who was not induced to do so by that feeling of piety which influenced the righteous patriarch himself; and many a human being must have laboured in the building of the ark, who had no devout expectation of the coming deluge, but who perished in the waters of the flood.

It has been thought that Tubal-cain, or his descendants, must have laboured in the construction of the ark. And as God often makes the wicked to be servants to the righteous, it is possible that might be the case, and that the descendants of Cain were the workmen that laboured under the superintendence of Noah in the building of the ark. The sacred historian mentions the name of Naamah, the sister of Tubal-cain; and the manner in which she is mentioned, would seem to import that Naamah was a good woman, as she is the only woman who is mentioned by name before the flood, excepting Eve, the mother of mankind. The Jewish Rabbins have reported many marvellous things concerning Naamah. The Targum of Jouabhauben Uzziel makes Naamah the inventrix of funeral songs and lamentations. Rab-Jardei says she was the wife of Noah, and quotes *Bereshith Rabba* in support of the opinion. Some of the Jewish doctors say that her name is recorded in Scripture, because she was an upright and chaste woman. At all events, we may conclude that there was some good and sufficient reason for the insertion of her name in the Sacred Volume.

The great perseverance of Noah in the building of the ark, would clearly show the full assurance which he had of the divine communication respecting the coming deluge; and the construction of the ark would demonstrate that he was under the plenary inspiration of the Deity. Noah, in all probability, had never seen a ship, and possibly had never seen a vessel float upon the waters. And yet he constructed the ark upon the best and most perfect principles, so that it answered fully all the purposes of the divine intention. Its length and breadth and height were exactly proportioned; and the three stories of the ark were well adapted, not only to strengthen the building, but to fit it for the purposes for which it was designed. "In a cubit shalt thou finish it above." Probably the deck of the ark was sloping, that it might easily discharge the water that would beat upon it, leaving an opening in the middle from one end to the other of a cubit in width, which might let in both the air and the light into the body of the ark; and probably this window might be surmounted by a companion, that would be roofed above, while the sides were left open. In short, the whole account would equally bespeak the continual superintendence and direction of the infinite mind of God.

J.

(*To be continued.*)

For the Churchman.

CIVIL AND SPIRITUAL CONCESSIONS.

Cardinal Wiseman, in an address on the recent Papal Concordat with Austria, recently reported in the *London Weekly Register*, affirms that it was not the Bishops of his Church who had sought civil power, but the Emperors who had thrust it upon them; adding that "while, on the one hand, the State had need of the Church, on the other, the Church also had need of the State, but in a very different way: it had need of her protection." Further on, the Cardinal pleads, without vindicating, the necessity of "mutual concessions," the acceptance of which doctrine,—the acknowledgment that the State could offer *anything* as an equivalent to the *concessions* of the Church,—is the root of all its errors, and the bane of all the evil that in its name has been inflicted. For what is the meaning of a concession by the Church? What else can it be but a dereliction of principle, a relaxation of its spiritual economy? To the extent that it concedes its own advanced positions to the State, to that extent it hampers itself with material considerations, submits to temporizing conditions, is guided by events instead of principles, and proportionately loses its virtue and purity. The plea of the necessity for "mutual concessions," if accepted as sound and true, would justify any act of the Roman Church in her long and varied history, in respect to individuals or nations. In the Concordat entered into with Austria, Rome is fearful lest the weakness of the spiritual bond which she would lay on the consciences of men should be disclosed, and its first advocate is forward to declare the imaginary advantages to be realized:

> The Concordat tended, of course, to make the Church, in doctrine, more than ever Catholic—to bind it more closely to the Holy See—to secure the people against heterodox instruction, and prevent their being carried down the inclined plane of German rationalism and hurried over the precipice of German scepticism upon Catholic—that is, upon Christian principles—the Concordat was just and necessary, and for the advantage of the nation.

Fine words, these, whilst, in fact, the Holy See in that Concordat has consented to limit its power of selecting Bishops to persons nominated by the Austrian Government. "That it was a concession, not a right, was the only plea," says Cardinal Wiseman, "on which a Concordat could be framed, on which that of Austria *had* been framed." Since the utterance of these expressions, we have seen Cardinal Wiseman welcoming in the Royal Sardinian Chapel in the metropolis of England, an excommunicated son of the Church, wooing him still, for the power that as a king he impersonates. His is no solitary instance. The Roman Bishops, instead of having power thrust upon them, have persistingly and invariably purchased it at the price of concessions duly appraised, measuring temporal against spiritual considerations, and taking advantage of every opportunity to render mere subprefects of a worldly policy those who had the weakness to be thus deluded. The Concordat of Austria only differs, in my estimation, from the Concordat of Fontainebleau, in which the Pope acknowledged the temporal supremacy of Napoleon—(to be reminded afterwards by his Cardinals that in that concession he had given everything away)—in the extent of the sacrifice to political expediency, measured by necessitated exigencies.

Δ.

For the Churchman.

THE CHURCH NOT A ONE-IDEAED SYSTEM.

"Happy are the one-eyed in the country of the blind."—Happy are the one-*ideaed* in the country of no ideas. But thrice happy they who are capable of looking with both eyes at all sides of every question.

We are all ready to answer the question as to what is Paganism, what is Mohammedanism, or what is Budhaism, but, alas! we who are Christians, differ widely in our several understandings as to what is Christianity. "What is the Christian Church?" Could we now approach these questions, without prejudice, as we approach any other mere historical question, we should all soon be perfectly agreed. Why don't we, the people, the masses, think a little more for ourselves? We are easily aroused at the very idea of priestcraft. O how we do hate Rome! Yet let us look, let us see if all the priestcraft is confined to Rome. Who does the thinking for us Protestants? How many of us poor Protestant laymen know anything of Church history? How many of the Protestant professors of Christianity, outside of the Church, know that "it is evident unto all men, diligently reading Holy Scripture and ancient authors, that from the Apostles' times, there have been these orders in Christ's Church—Bishops, Priests, and Deacons;" and that for the first fifteen hundred years after the advent of our Saviour, there were nowhere, on the face of the globe, to be found any Christians (not generally regarded as heretics) who had not these three orders, and among whom the Bishops alone had power to ordain to the ministry, and whose Bishops did not assert and claim the Apostolical succession of the ministry through the order of Bishops? We Protestants boast of our intelligence, but who does our thinking in religious concerns? Why, many of us don't know that the general council which condemned the doctrines of Arius, and passed upon the genuineness of the Holy Scripture, was composed of Bishops. Most of us think, too, that Bishops in the Church is a peculiarly Romish feature. We don't know that the Pope, during the Council of Trent, seeing the danger to the Papacy likely to result from the restoration in England of the Bishops to their ancient independence, endeavoured to have established the dogma, that all Bishops were utterly inferior to and dependent upon the Pope for all their authority. We Protestants, many of us, think that Bishops are the right arm of the Papacy, whilst, in fact, an independent episcopacy is the most decidedly opposed to the Papacy of all else in the world. We Protestants, some of us, are afraid of the very name of Catholic, and think that Catholic means Romanist, or Roman Catholic! Who does our thinking? We Protestants think that religion is a thing to be got, especially at a revival or camp meeting; we talk of getting religion as a thing entirely within our own power and convenience; the Sacraments of the "Church, which is Christ's Body," we don't think of as means of obtaining remission of sin, and of our sustenance and growth in grace or favour with God. Who does our thinking? We Protestants don't like penance, and labour, and works, because we think they are of no use; that because our salvation is a free gift, it will do very well, and be very well with us, if we experience a change of heart. If we do experience a change of heart, and if we do retain our purity and innocence, we shall do well; but who told us our hearts were changed, simply because we thought so? Our preachers ask us if we have experienced religion, and we, knowing what it is expected of us to say, and mistaking our emotions for the operation of the Spirit, say yes. We are then fit to be baptized, if we have not been baptized in our infancy. In the New Testament we read of baptism for the remission of sin. This was the doctrine of Christianity for more than fifteen hundred years; who told us that we must get religion "before we are baptized" (if adults)? Who does our thinking? We, free Protestants, we, priestcraft-hating people, how is it that we have allowed this new doctrine, of the non-efficacy of the Sacraments, to be crammed down us? Who does our thinking? For the first fifteen hundred years of Christianity, all Christians held in high estimation the authority of the Church as a teacher upon essential doctrines of religion, and thereby prevented the undue elevation of single ideas or dogmas, to the neglect of the more ancient equilibrium of the faith once delivered to the Saints. But now how is it? "The Bible alone the religion of Protestants!" Every man his own interpreter! this is the specious cry which we daily hear; but who does our thinking? Are not our priestcraft-hating ministers our conscience keepers, and doing our thinking? Do they tell us that the old Christianity is the best, that what was first is true, and what was later is spurious? Do they tell us of the Church; of the faith once delivered to the Saints? or do they tell us of Luther, Knox, John Wesley, or of Dr. Channing? The Bible speaks of one Church; we Protestants seem to think that the more Churches we have the better, provided they are orthodox. But who shall do the thinking for us as to the question of orthodoxy? Our ministers—yes, our ministers will see to that. We think it no slavery to submit our judgments in matters of law to our legally constituted courts, but we think it would be slavish to submit our opinions upon the character and nature of the Sacraments, the character and nature of the Ministry, and the doctrine of the Trinity, to the Church, which all agree is a witness and keeper of the Bible. We are Lutherans, Presbyterians, or Unitarians, not because we have wrought out by any mental thought or action of our own, any demonstration of the truth of these systems. The systems have been wrought out for us. Who does our thinking? The Church is not one-ideaed, and embraces all truth? All individual opinions and systems fall far short of the whole truth. Which is the free man, he who believes the Church, or he who believes Luther, Knox, Wesley, or Channing? Let every free man find out who does his thinking on the important question of religion.

A Backwood Layman.

For the Churchman.

TEXAS.—No. 1.

Having been requested by the Convention of the diocese of Texas, and the Trustees of St. Paul's College, to make an effort to put that institution on a firm basis for future usefulness in the Church, I would gladly make known a few things in connection with our extended diocese and its wants, hoping thereby to enlist the sympathy and aid of those who love our Lord Jesus Christ, and are willing to labour for the coming of His kingdom.

We want clergymen in Texas, and we want those who are willing to endure hardship as good soldiers of Christ; and the question is, where shall we get them? We want some *thirty* or *forty* immediately, and the demand will probably be, for many years, much greater than the supply. From whence can we hope to draw to meet this annually increasing demand?

Before enlarging upon this thought, let us look at the extent of our territory—an amount greater by some thousands of square miles than the original thirteen States of the Union—a territory possessing every variety of climate and soil, and capable of sustaining fifty millions of inhabitants. This territory is filling up with an immigration not much short of *one hundred thousand* per annum. The great proportion of this immigration is from the older States of the Union. Many have gone out without wealth, to settle and subdue a new country; and those who *have* property, find all their available means barely sufficient to provide the necessaries of life. Such must always be the history of every new territory. It takes some years of hard labour and self-denying toil, after a removal to the frontier, to be able to live with a tolerable degree of comfort. And however anxious men may be to give themselves and families the privilege of the Gospel, it is no easy matter to accomplish this without the aid of those who are quietly settled in older homes.

But I will not dwell upon points like these; I choose rather to take the broad ground, that the Church of God is everywhere one, and that if "one of the members suffer, all the members suffer with it." Membership in the body of Christ makes a common brotherhood, and Christians cannot ignore this fact without being disobedient to their Lord. Texas contains a part of this common brotherhood, and now in the time of their need they stretch forth their hands for aid to those more highly favoured—those to whom God has given the ability to aid His suffering children; and the question is, will such heed the call of Christ's poor? Will they listen and help, according to the ability wherewith God has blessed them? Or, turning away to their shops, or their farms, or their merchandise, will they, with one consent, begin to make excuses, and thus withhold the cup of salvation from those who are ready to perish?

I repeat—*Texas has more square miles of territory than the original thirteen States of the Union.* Her estimated population at this time is six hundred thousand souls, and her increase by immigration is about one hundred thousand per annum. Now, what have we done, and what are we doing, to meet the spiritual wants of this vast territory, and this rapidly increasing population? We have twelve clergymen and twenty organized parishes; and we ought at this moment to have forty additional organized parishes, and at least thirty additional clergymen to meet the *present pressing wants of Texas*. This, indeed, is a very small allowance for the work to be done in a field already more than white for the harvest. Small as is this number—pressing as are the wants—earnest as are the Macedonian cries of "Come and help us," we cannot find five, nay, not two, ready to enter upon this field of labour.

In various parts of Texas, offers are made by the people to do what they can to sustain the Gospel. In a number of places where no organization of parishes has been effected, persons have said, "Send us a minister, and we will pay him two, three, or four hundred dollars a year; and board him if he will serve us one-third or one-half of his time. These offers are made with every appearance of good faith on the part of those making them, and places so occupied would in a short time become self-supporting. With the most vigorous working which can be brought to bear by way of furnishing men, the demand will still increase much faster than the supply can be had. If not a day is lost, still there is every prospect that many years will pass before we can have anything like a competent number of ministers in our extended territory.

Charles Gillette.

For the Churchman.

DEVELOPMENT OF THE CHURCH.

The term "development" is being constantly applied to the Church, or what men choose to denominate the Church, in publications both Romanist and Sectarian. The import of the one, and character and office of the other, are surely strangely misunderstood to admit of such an incongruous association. A development is the production of that which heretofore was latent, or did not exist as a constituent principle; it should involve no idea of constituent addition. The Church, in its essence, admits of no development. She is at unity with herself, and stands forth now as ever, perfect in her authority and principles. The words and creeds of the Church are not herself; neither her doctrines as established or taught. She stands perfect and independent, possessed of all those inherent principles with which Christ endowed her—the centre of action for the influence of the Holy Spirit, not for the influence of the natural man. Did she herself conform to men, there would be constant occasion for rectification after a human fashion; and, indeed, it is the dominance of this idea that leads men to treat as startling developments what are only new perversions or convenient modifications. Countless numbers think a social organization is Christian union, in the sense ordained by Christ; and, influenced by this idea, regard loosely whatever pertains to religion, modifying, to please their taste, all its ordinances and rites. These have no substantial understanding of the nature of the Church, and of the conditions by which alone her attributes are manifested. It may even be doubted whether the divines of the Church themselves, the recognized masters of theology, are willing to acknowledge her as a substantive corporate body, with certain rights and privileges granted her by God; rights and privileges not to be possessed surreptitiously, under whatever plea, and only realized to the extent that individuals are made one with her; rights and privileges of far greater extent than even the majority of the members of the Church, at the present day, probably surmise, but which will be sufficiently vindicated when, by a constantly increasing influence, she shall presently come to hold her due position, and exhibit her true relation to all departments of life. The influence that is hers by right, the privileges with which Christ endowed her, can, in their full acquisition, constitute no new development, however much their manifestation may excite the wonder and surprise of men who now view her as existing apart, or with a unity little removed in character from that of a gratuitous combination. A Church is, indeed, "a congregation of faithful men;" but it is something more: these faithful men share, by her ordinances "ordained by Christ himself," in the influence of the Holy Spirit, of which she is the divinely constituted communicator. No man whose religion exists apart from hers, who is without dependence on her rich provisions of grace, who is not a co-worker with her, can be said to have any lot or part in that inheritance of power so peculiarly her own. With each new accession, she indeed gathers new means of strength; but this is not by virtue of the mere numerical addition. The Church, in fine, has never consisted of "the many called," but of "the chosen few," who in their hearts have realized, and in their words and works aided, as members in her mission. Many may be but gradually attaining to her full communion, but the witness of successive ages is to increased accessions—accessions which will presently place her mighty organization under the control of God's providential men. Christ came not to develop, but to fulfil; and the Church will only attain her crowning triumphs when, in every department of her action, she shall be supervised by such men, full of the Holy Ghost.

The Roman Church is agitated with the very matter of development, one form of which is in the dogma of the Immaculate Conception; and, in truth, everything engrafted on the ordinances of the Church, as an object of faith, and therefore, as a condition of salvation, is to the extent that it impugns her fulness or detracts from her efficiency a species of development. And of what? Simply of the human mind seeking after new inventions—something to set in place of God. The principles of the Church were from the first fixed and determined; it may be added, that the heart of man is the same now that it was in the days of Christ, and only so far as the Church receives men, in their renewal by the Holy Ghost, can they be said to be coworkers in her designs. The principles of the Church admit of more extended recognition, just as her members admit of further numerical additions, and not until that recognition is absolute, and those additions comprehend the whole of humanity—until she has subjugated to her high spiritual purposes all existing agencies, can she arise and shine, in the view of men, with that splendour with which she is now engirt. Commerce, and all the amenities of modern civilization, faintly foreshadow the recognition she is presently to receive. Until the whole mass is leavened, and power and dominion in her hands, such power and dominion as would ensue from the unchecked operation of the Holy Spirit, Christ's kingdom will not have come. What a fulness of meaning then to the prayer—"Thy kingdom come!" It is a prayer for the conquest of the world to an extent never dreamed of by the ancient Roman or the modern Jesuit—a prayer that the Holy Spirit, no longer striving, may assert its full influence, and exalt man, with untold signs of power, to nearer communion with his God.

Φ.

For the Churchman.

DIVISION OF THE MORNING SERVICE.

Perhaps there is no change more needed in the Church than a proper division of its Public Service.

There has been much ado about revising the Prayer Book, to make it more popular; but if the length of the Morning Service be an urgent cause of complaint, it is a pity that the Prayer Book should be condemned, when the fault is, that advantage is not taken of its provisions. There are three distinct Services set forth in the Prayer Book; but whether we make use of the three, or of only two of them, there are undoubtedly many reasons why we should not, as now, crowd two of them into one. Two Services in the forenoon, instead of one, would be certainly better than having one, as at present, of unreasonable length. Additional early prayers, also, would be found very convenient for servants, as well as many others.

It would seem scarcely necessary to explain what would be a proper division of the Morning Service—for any one at all acquainted with the rubrics, must have often noticed it. Indeed, such a division would seem to be expected to be the rule, rather than the exception, by the compilers of the Prayer Book.

The rubric immediately before the "Prayer for the Clergy and People," reads thus: "The following prayers are to be omitted here when the Litany is read," which is at most but negative authority for the common custom of including it in Morning Prayer, but of no authority for limiting it, to it alone.

The next rubric is as follows: "Here endeth the order of Morning Prayer;" a notification which practically is not allowed much signification.

We have recited a rubric which gives tacit authority for the Litany to be said with the Morning Prayer. Now the question arises, whether it be proper to say it apart from it in another Service.

The rubric at the beginning of the Litany says that it is "to be used after Morning Service;" but whether this imply necessarily immediately after may be questioned.

In the time of King Edward and Queen Elizabeth, we find it to have been used as preparatory to the second Service. For by their injunctions it was ordered, that "immediately before High Mass or the time of Communion of the Sacrament, the priests, with others of the choir, should kneel in the midst of the Church and sing or say plainly and distinctly the Litany, which is set forth in English, and all the suffrages following." And a rubric in the old English Common Prayer Books runs thus: "After Morning Prayer, the people called together by the ringing of a bell and assembled in the Church, the English Litany shall be said after the accustomed manner." Here, "after Morning Prayer," being the exact words retained in our Book, is evidently intended to be interpreted as, some time after.

It may be added here in regard to the Litany, that it contains, in an abridged form, the subject matter of the Collects used previously to it in Morning Prayer, and consequently being complete in itself, is adapted to be used separately from it.

Having examined our subject in a rubrical view, it may be well to consider some objections which have been raised concerning the *expediency* of conforming our practice to the construction we have put upon the requirements of the Prayer Book.

Some oppose the separation of the Services, on the ground that a Litany being only appropriate for fast days, the use of it at all on Sundays is an innovation, and that, consequently, it would be injudicious to make it more prominent than at present, by using it at the beginning of a second Service.

Such people do not look further than the name, for our "Litany" is closely modelled after the Bidding Prayers of the ancient Christians, which were said on Sundays as well as at other times. That part of our Litany which is most worthy of the name is left to be said at the discretion of the minister, and is commonly omitted, excepting on fast days.

The Bidding Prayers, which our Litany so nearly resembles, were not only used on fast days, but particularly belonged to the Communion Service.

The analogy between our Litany and the Bidding Prayers of the Primitive Church may be further observed in this, that as a deacon and not a priest led the devotions of the latter, so in the English Church, when deacons were fewer in number, the priest who was to say the Litany knelt among the people, in the midst of the church, thus, as it were, symbolizing the setting aside of his sacerdotal office to assume a duty of a lower order in the Ministry. The Bidding Prayers were emphatically the common prayers of the people—the minister merely bidding or directing their devotions, they responding to each petition. When they were over, the Bishop made an invocation on their behalf. Our Church, in like manner, before the Collect, "*O God, merciful Father*," bids the minister say, "Let us pray," which, as the people were already in the posture of prayer, would seem to imply that the priest here took up the prayers of the congregation, and, according to the primitive custom cited, offered them, as a minister of reconciliation, to the Throne of Grace.

Another objection to the division, as proposed, has been found in the fact, that the "absolution" in the second Service would not be said until the non-communicants had departed. It may be answered that there are other opportunities, at an earlier or later Service, and that it is very doubtful whether the Church teaches that such as are not partakers of the Blessed Sacrament can receive the benefit of absolution.

Again, it is urged that the second Service would be imperfect for want of Psalmody. "What would an Easter Service be without its proper anthem?" it has been asked. It seems almost unnecessary to say that the Easter Anthem, or any proper Psalm, can be sung as an introit between the Litany (so called) and the Ante-Communion; instead of a Psalm or Hymn in metre, an Anthem or Psalm from the Psalter can also be sung immediately before the sermon.

Indeed, any part of the Service can be very properly choral where there is the will and means to accomplish. Enough has been said, it is trusted, to vindicate the division of our Morning Service. Setting aside the rubrical and traditional authority for it, the very fact that the more important parts are inserted twice within the limits of the Morning Service now used, such as the Creed, the Lord's Prayer, the Confession, and Absolution, &c., shows that it may be divided with propriety.

S. E.

For the Churchman.

THE CATHOLIC CHURCH.—No. 2.

The philosophical historian cannot but take the Incarnation as the central, or turning point, in the history of mankind; for all the forces of society converge around it, all preceding history prepares for it, and all succeeding history dates from it. The history of the world, ancient and modern, can only be understood with reference to Christ; and, on a theme so vast and comprehensive, the human mind is safest in the Church. In the Litany, we pray the good Lord to deliver us by the "mystery" of his Holy Incarnation; and this, of all others, perhaps, is that which calls for implicit acquiescence, and the renunciation of curiosity and inquisitive reasoning. The words in the Nicene Creed, God was made Man, demand that we should keep silence, and wonder and adore. They enunciate a fact which is the very foundation and key-stone of the Catholic Faith, and of all the dealings of God with man, past, present, and to come. Any error here will run like a subtile poison through the whole compass of our deepest and most solid thoughts; and upon the accuracy of our conceptions on this point depend all right apprehensions, all true and accurate ideas concerning the Church, and God's eternal purpose with the kingdoms of the world that now is.

He that dwelt in Heaven in the bosom of the Father, of His own will, and of His own love, came down to earth. He took flesh; He abode in flesh; He lived a man, being in all points tempted as we are, yet without sin. God prepared a body for Him. By the Holy Ghost, the substance of human flesh and blood, the rudiment of a body, was separated, formed, and quickened; and the Son of God was made flesh and dwelt among us, possessing all the affections and sympathies which are common to men. He took part of flesh and blood that, through death, He might deliver us; and in all things was made like unto His brethren, that He might be a merciful and faithful High Priest; and, having suffered being tempted, He is able to succour them that are tempted. And this is the very ground of our confidence before God, that although Christ be very God, yet He hath become capable, through the manhood He hath assumed, of suffering pain and undergoing death, and of sympathizing with us in all our troubles. He became man for our salvation, and, therefore, having died for our sins, He remains man for ever; and hath obtained an unchangeable Priesthood after the power of an endless life, whereby He is able to save to the uttermost those who come to God by Him. This, therefore, is the astounding mystery which we believe, and are assured of, upon the witness and revelation of God Himself; but which, as to the mode of its accomplishment, is as much beyond our comprehension as the mystery of His own being. In the God-man, Christ Jesus, are all the promises of God yea and amen: He is the all in all; the beginning and the end of all divine faith in the soul. And when He shall appear, we shall appear with Him in glory.

The coming of the Lord to this earth is plainly declared in many parts of Scripture, but several and distinct events are referred to. It is said in one place, "His feet in that day shall stand upon the Mount of Olives, when He shall judge both the quick and dead at His appearing and His kingdom." The kingdom of the Lord is spoken of in Holy Scripture in more senses than one. He is in one place said to have a kingdom which shall not be unlimited in its duration, concerning which it is said, "Then cometh the end when He shall have delivered up the kingdom to God." The kingdom which shall thus be delivered up is, no doubt, a dispensation ordained by God for the express end of eliminating from the redeemed creation all that is opposed to the perfect blessedness of His creatures. And no man holding the true Catholic Faith can so look upon the present age, whether as respects the progress of human society, or the condition of the Church on earth, or the state of the dead in Christ, as though it were, or ever will become the era wherein we shall receive the abiding or perfect state of things. The resurrection of the dead, and the future life, are the hope of the whole creation which groaneth and travaileth in pain together until now. The earnest expectation of the creation waiteth for the manifestation of the sons of God; because the creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. And not only the creatures, sensate and insensate, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves waiting for the adoption, to wit, the redemption of the body.

A Catholic Presbyter.

Kenwood, Epiphany, 1856.

Dr. Franklin's Suggestion of Prayer.

Mr. President:—The small progress we have made after four or five weeks' close attendance and continual reasonings with each other, our different sentiments on almost every question, several of the last producing as many *Noes* as *Ayes*, is, methinks, a melancholy proof of the imperfection of the human understanding. We indeed seem to *feel* our own want of political wisdom, since we have been running all about in search of it. We have gone back to ancient history for models of government, and examined the different forms of those republics, which, having been originally formed with the seeds of their own dissolution, now no longer exist; and we have viewed modern states all round Europe, but find none of their constitutions suitable to our circumstances.

In this situation of this assembly, groping, as it were, in the dark, to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understandings? In the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for the divine protection! Our prayers, sir, were heard; and they were graciously answered. All of us, who were engaged in the struggle, must have observed frequent instances of a superintending Providence in our favour. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful Friend?—or do we imagine we no longer need its assistance? I have lived, sir, a long time; and the longer I live, the more convincing proofs I see of this truth, *That God governs in the affairs of men!* And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in the Sacred Writings, that "except the Lord build the house, they labour in vain that build it." I firmly believe this; and I also believe, that without His concurring aid, we shall succeed in this political building no better than the builders of Babel: we shall be divided by our little partial local interests, our projects will be confounded, and we ourselves shall become a reproach and a by-word down to future ages. And, what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom, and leave it to chance, war, and conquest.

I therefore beg leave to move—

That henceforth prayers, imploring the assistance of Heaven, and its blessings on our deliberations, be held in this assembly every morning before we proceed to business; and that one or more of the clergy of this city be requested to officiate in that service.

[Note by Dr. Franklin.] "*The Convention, except three or four persons, thought prayers unnecessary!*"—*Memoirs of Benjamin Franklin.*

Conversation is the ventilation of the mind.

THE POETRY OF CREATION.

Pervading love! 'tis softly bright,
As that rich, rosy, trembling light,
Which shoots from out the lids of Morn,
When, with her tresses all uncurled,
Fast up the Eastern slope she's borne,
And *laughs to laughter* all the world.
'Tis warm, luxurious, as the noon,
When flowers heap high the lap of June,
Winds are too faint to spread their wing,
And birds, grown slumbrous, cease to sing,
While bees, though humming flowers about,
Or crawling listless in the beam
O'er pink and rose, too idle seem,
To draw their precious virtues out.
'Tis pensive, dreamy as the hour,
When Day, within his western bower,
Steps to his waiting couch of gold,
His pillow, the long clouds uprolled
In downy glory, and his cup,
Ere to the world he smiles, Good night!
Brimm'd with the purple wine of light,
Which his red lip must all drink up.
'Tis tender, melancholy, sweet,
As Evening when the first stars meet—
Young sisters who have long been parted,
Like nuns in cells, half broken-hearted,
But now fling back their beamy hair,
And join their hands so pearly there:
When, too, the moon, sedate and still,
Beside her silver altar kneels,
As nought but peace her heart could fill,
Although an icy pang she feels,
Longing to lavish her deep love,
As a fond spouse, upon another,
But doomed to wander cold above,
And all her tender yearnings smother;
For when her dear-loved sun appears,
It is her fate to melt away,
Like some sad ghost that flies the day,
In shadow, and in palest tears.

And what is love? It is a feeling
Not rapid in its sweet revealing,
Oft chilled, and ofttimes long repressed
In the barr'd prison of the breast,
But living still, in hearts most waste—
A dormant germ, by Nature placed,
That must burst forth, as in yon bough,
So wintry black, and dreary now,
The blossom hides, to leap in Spring
To perfumed life—a gorgeous thing.

And what is love? When once awake,
A passion, 'round the heart's core twining,
Closer and closer, like the snake
That 'round the tree its coil will make—
Beautiful fear! in sunlight shining!
But oh! save in its strict embrace,
Nothing it doth that snake resemble,
So gentle, dear, and full of grace.
It moves no dread—itself doth tremble:
A passion, not as others found,
To range a varied, ample round,
Scattering themselves like brilliant spray,
Spreading like wide-shot beams of day;
It holds a lens in feeling's sun,
And gathers all its rays on one.
It cannot live, and burn for two,
For if it strive in Orient lands
To part its fires, like severed brands,
Those fires die out, are all untrue.
Yes, this sweet passion Heaven designed
A jealous tether, that should bind
One heart to heart—one mind to mind.
Diffuse it, and like scents the gale
Wafts on its wings, till lost in air,
Love's sweets, to many given, will fail,
Weaken'd, absorb'd, till none are there.

—*Michell's "Poetry of Creation."*

Family Scene in Arcadia.

The first house we came to invited us to it with an irresistible charm. It was not that it was better or more curious than the others; it rose, like its neighbours, from amidst a little thicket of northern and southern trees, chilly olive trees, hardy pear trees, fig and walnut trees; in front of it, as of the others, was an humble loom, where the young girls of the house pass the day in weaving cotton. . . . . On the threshold of this poor house we had caught sight of some splendid costumes, and a family of statues. There was in the foreground a young woman, tall and well made, and with a majestic appearance almost royal. Her blue eyes looked upon us with tranquil curiosity, like the vagueness of those large eyes of the statues, which, for twenty centuries, contemplate the tumultuous life of men. Her face, of a fine oval, had the graceful paleness of marble; it was the Velleda of Maindron with still purer lines and greater calmness. Two long tresses, falling inartificially down her cheeks, lengthened her face still more, and made it somewhat dreamy. Her waist, unconstrained by stays, showed supple grace and fresh vigour. Her hands and naked feet had such delicate joints that any duchess might have envied them; her whole being was such a flower of beauty, that she would have embellished the richest dress, without receiving from it any additional beauty. Her dress, wonderfully suited to her, showed a tasteful consciousness of what most adorned her. . . . The young woman had thrown over her head a large red and yellow handkerchief, the point of which fell down between her shoulders. The long cotton shift, which hung down to her feet, was ornamented with a small red and black pattern, embroidered around the neck and sleeves like the design on a Tuscan vase. A short garment, with narrow stripes, covered her breast without confining it, and fastened below the bosom; a black sash, thickly folded, was loosely wound round her waist; an apron and thick coat of white woollen, sparingly embroidered with gaudy colours, completed her dress and adornment. Her hair, hands, and neck were loaded with coins, rings, and necklaces, and pieces of glass of all kinds; and she wore below the bosom two large embossed plates of silver, like small shields—humble luxury, ornaments of bad silver, transmitted from mother to daughter, and which have a value only from the recollections attached to them, and the strange grace which they all add to beauty. This woman, thus clothed, astonished the eyes by her singular splendour. Her husband might be five years older than herself, that is, about twenty-three or twenty-four. He was very tall, without seeming lanky, and slender without being thin. . . . . The father and mother of the young woman lived in the house, which belonged to them. They gave their son-in-law lodging, that is to say, a corner in the cot, and he worked for them. The father was an old man—still green, gay enough, and very active. The whole house seemed to obey him cheerfully, but he showed a certain deference to his son-in-law. He asked his advice before taking us into his house. The young man answered, "What do you fear?—they are Christians like ourselves, and will do us no harm." . . . . All the family, even the little children, who ran away at our approach, were of remarkable beauty, in spite of their poverty and dirt. The use of a comb is unknown in these parts, and their fine hair is as uncultivated as a virgin forest. . . . The supper of these poor, beautiful statues pierced our hearts. They sat on the ground, and ate with their hands some herbs plain boiled, and some wretched maize bread. A little boy of twelve or thirteen sat apart without eating; his father took from the dish a handful of herbs and gave it to the mother, who passed it on to the child, who refused to take it. He felt the first shivering of fever. The mother returned the mouthful to her husband, who ate it. After the meal, which lasted a quarter of an hour, each one threw himself down, in his clothes, on an old mat or on some tattered piece of coarse stuff. The two old people set themselves next the fire, then the children. The beautiful young woman wrapped herself in an old coverlet, and lay down on the bare ground; her husband rolled himself in a thick capote, and placed himself between the family and us. The most comfortable part of the house had been left to us, and we were on some boarding a little space above the ground.—*About Greece and the Greeks of the Present Day.*

IRVINGISM.—No. 5.

II. The second defence framed by the Irvingites, in excuse for the failure of their so-called prophecies, involved partly a statement of principles, partly of fact. The *principle* involved is, that true Prophets of God *could* be mistaken in the interpretation of their own prophecies. The fact to be established would be, that the interpretation *was* erroneous. The principle is not true; nor would it have aided the Irvingite cause, if it had been. God's true Prophets did *not* mistake in interpreting *their* prophecies. . . . . .

The prophecies of the Old Testament, as cited in the New, appear to have been adduced with a twofold object. 1. To convince; 2, to instruct. The first class of prophecies established the Divinity of the Gospel. They are a proof (as I said) arising from the Divine foreknowledge. God alone can foretell what God alone can bring about. In the second class of prophecies, in which words of the Old Testament are quoted as fulfilled in the events of the New, in a sense not apparent upon the surface, the intention was to instruct us in the deeper meanings of Holy Scripture. These interpretations of prophecy were not directed to unbelievers. They were further instruction in the truth for those who already believed, not proofs intended to convince or bring to the truth those who as yet believed not. If, in certain cases, our Lord also so cited words of the Old Testament, He did it as "one having authority." It was part of His revelation. (St. John vii. 38.)

Thus He says, "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water."

Our Lord does not refer to any express words of the Old Testament; but He teaches us the meaning of *many* passages in the Old Testament; and how water is in the Old Testament, also, a symbol of the Holy Spirit, which, in Baptism, is given through water sanctified by the Word of Christ. Thus He taught us the meaning of the promises in Isaiah xli. 18, xliv. 3, ("I will pour water upon him that is thirsty. I will pour My Spirit upon thy seed,") lv. 1; Ezek. xxxvi. 25-27.

Again, when in answer to the Sadducees, He says that Moses showed the resurrection of the dead in the section of "the bush," where God calls Himself the God of Abraham, and of Isaac, and Jacob, He points out a meaning of that passage which *we*, of ourselves, could not have told *certainly* to be its meaning. God does not become our God, in order to cease to be such. What he is to us once, *that* He continues to be unless we forsake Him. When, then, He calls Himself the God of Abraham, who, as to this world, was dead, He showed that Abraham was still alive, and so that death did not end our being; nor, if we belong to God at all, do we cease to belong to Him, or He to be our God, when by death we pass away from the sight of men.

Again, when He declared of the unbelieving multitude, "In them is fulfilled the prophecy of Esaias which saith, By hearing ye shall hear, and not understand; and seeing ye shall see, and shall not perceive," (St. Matt. xiii. 14,) He showed, (what we should not have seen,) that Isaiah was not speaking of his own generation only, but was describing those who should come after.

Of the same character is that other prophecy of which our Lord says to the Scribes and Pharisees,—"Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto Me with their mouth, and honoureth Me with their lips, but their heart is far from Me." (St. Matt. xv. 7, 8; Is. xxix. 13.)

Both were eminently fulfilled in the time of our Lord. For all things lead up to Christ. The Prophets were types of the Great Prophet; the rejection of the earlier Prophets was a picture of the rejection of our Lord; the murder of the Prophets foreshadowed the killing of the Well-beloved Son. In the Crucifixion of the Son, the Jews but "filled up the measure of their fathers."

One and the same character had one and the same doom. Hypocrisy in serving God was punished by blindness as to the Word of God and the Mind of God. The Prophet pronounced in the Name of God one sentence on those who in all times drew near to God with mere outward service. The truth which he announced, did not lie on the surface. Man is ever unwilling to own it. Man thinks that with his intellect he can understand the things of God, while his heart is far from Him. The Prophet declared that, while they thought that they saw, they should fail indeed to see, and that their wisdom should be foolishness. So it was in the period before the Captivity; so it was in the time of Christ; so it will be unto the end. It was most signally fulfilled in the time of our Lord, because then the highest Wisdom came amongst us; and the wisdom of this world understood Him not—rejected Him, and were rejected by Him. They could not understand Him, because they sought Him not with their hearts.

Again, one and the same prophecy will have both a greater and an inferior fulfilment in our Lord. He came into the world with one end: His thoughts, words, acts, sufferings, tended to that end—related to it. He taught when He suffered; He suffered when He taught. He went about doing good, and suffering while He did it. The words, then, of the Prophet Isaiah, "Himself took our infirmities and bare our sicknesses," although in the highest sense true of our Lord's atoning death, were true also as to the healing of the sicknesses of the body, which were pictures and consequences of the sicknesses of the soul. He bare them, and took them away—suffering while He relieved them. In this instance, God the Holy Ghost points out to us a lower fulfilment of the words; the higher being plain of itself to every Christian.

In other places, the object of the quotation appears to be, to point out to us the very typical character of the Old Testament, in order to animate our diligence in searching its meaning. Thus the words, "Out of Egypt have I called My Son," connect the Exodus of Israel from Egypt with our Lord's sojourn there when persecuted by Herod. The words, "A bone of Him shall not be broken," at once point out to us, how minutely the sacrifice of the law foreshadowed the Sacrifice of the Cross; and how Christ is the subject of the Psalms. Fifteen hundred years before, God commanded, as to the Paschal Lamb, that eminent picture of Christ our Passover, "Neither shall ye break a bone thereof." The meaning of those few words may have lain concealed there, until, when the executioners brake not the legs of Jesus, "seeing that He was already dead," a harmony appeared between this minute direction of the sacrifice, bound up with the memory of their great deliverance, and the Lamb without spot, who was slain for the sin of the world. Again, it is said of the righteous man in the Psalms, "He keepeth all His bones; not one of them is broken." (Psalms xxxiv. 20.) The righteous in his sufferings, persecutions, death, deliverance, was a faint image of the history of his Lord; as the ungodly in his prosperity, hatefulness, hatred, malice, and final destruction, was of the Evil One, whose instrument he was. The one culminated in Christ, the other in Antichrist.

Again, the first and second comings of our Lord are connected by the two fulfilments of the prophecy of the coming of Elijah. Before our Lord's first coming, He sent His messenger to prepare the way before Him; and St. John Baptist came in the spirit and power of Elias, making men's crooked ways straight and the rugged ways of their rebellions plain. In the second, Elijah shall come in person, as one of the two witnesses spoken of by St. John, shall again preach, work miracles, chastise the wicked with plagues, be put to death, be restored to life.

Now, these and the like passages are no real difficulties; unless it be supposed that Holy Scripture can have no meaning but what unenlightened human reason can discover. There is no question here of any *failure* of prophecy. Only, God the Holy Ghost has pointed out to us meanings of them, besides and beyond those which, after the event which fulfilled them, we should of ourselves see.

In Divine prophecy, what was foretold could be foreseen by no human wisdom, and accomplished by none but Divine power. Of Irvingite prophecy nothing was fulfilled, except what (if it could by courtesy be ever called such) it lay within the scope of man's will to fulfil. What lay beyond was promised confidently, in some cases prayed for earnestly, but was withheld. It is idle to say that the Irvingite prophecies were misunderstood. They were understood in their natural, plain, unmistakeable sense. All agreed as to their meaning, until they failed. When they failed, those who did not believe they could fail, were obliged to cast about for other meanings than the true. But the claim of the so-called "Apostles" rests upon the authority of the so-called Prophets, and *their* credentials would have been the truth of their prophecies.

A Prophet, who should falsely interpret his own prophecy, would be as much a false Prophet as one who directly prophesied falsehood. If he were deceived in the one case, why should he be trusted in the other? Why should he be believed in a thing future, when he was deceived in things present? Holy Scripture knows of and owns as little, any one who should mislead in the one way as in the other. Those, whom God vouchsafed to employ as his instruments, He preserved from all error. The false Prophet had nothing of truth; the true Prophet was never given over to falsehood. A Prophet, who should at one time speak by the spirit of truth, at another, by a spirit of error, would be a sort of monster, of which Holy Scripture knows nothing. It was our Lord's very promise to His Apostles, that "the Holy Spirit should guide them into the whole truth."—*Old Church Porch.*

The Numbers of a Congregation.

We have been too much in the habit of estimating the value of divine offices of the Church by the numbers of a congregation. It is, no doubt, a very pleasing sight to behold, in the houses of our God, vast multitudes gathered together for His praise; but the fact of a very few being collected together, of a thin, and what is called an unattended church, ought not to damp our spirits, or cast a gloom about us, still less ought it to be made a criterion of the value of the service performed to God; for this reason—first of all, that our Lord Himself has promised, that where two or three are gathered together in His Name, there is He in the midst of them; and secondly, because we are assured that the Holy Angels are always present to thicken the numbers, and fill up the places which negligent and careless men leave vacant. Look not, then, at the numbers of a congregation, but consider that, if the few that do meet are but holy and sincere, those few are made countless multitudes in reality, by the presence of "God's hosts." And so let not your prayers or your praises lose their energy, because you see not many with you. Rather be like Elisha, who said there were "more for him than against him," seeing the Holy Angels, through faith.

The excess of value, in God's sight, of a large congregation of promiscuous men over a few, may be very much doubted. I adhere with much more assurance to the thought, that the few holy are better than the many that come with mixed feelings and uncertain motives. I should much rather say that the congregation of a few, such as now have met together on this festival day of the Church, so disregarded by the crowd, is of greater price in God's sight than the congregation of the multitude, who come, some for form, some for custom, some for curiosity; provided always, as I hope now it is with you, my brethren, that you remember that Angels are adding to your worship, that Angels join you in your praise, and that Angels are ever ready to carry both your prayers and your praises, as tokens of your faith, before the Throne of God, and Jesus Christ His Son. Let this thought ever keep you alive and watchful in your devotions; let it check wandering thoughts; let it sustain weak and failing aspirations. Are you inclined to turn away from the object before you? Are your prayers flagging? Do you imagine all that is going on cheerless and cold? Think of this—that the Holy Angels are by your side. They do not lag. They do not sleep. They are ever wakeful in their song: "Glory to God in the highest, and on earth peace, good-will towards men." As yet you are the grass of the earth growing up, not ripe; but the harvest is approaching—you are getting ready for the sickle; it is coming, and it will come quickly. Let this thought awaken you: "The reapers are the Angels." Pray, therefore, while you can, worship while you may, adore God while it is given you. Let not your worship be that for which the third Angel in the great harvest will have to speak with a loud voice thus: "If any man worship the beast and his image, and receive his mark on his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured, without mixture, into the cup of his indignation, and he shall be tormented with fire and brimstone, in the presence of the Holy Angels, and in the presence of the Lamb;" but rather let it be thus: "Here is the patience of the Saints, here are they that keep the commandments of God, and the faith of Jesus."—*Bennett's "Last Sermons."*

Village Churches and Religious Houses of Olden Time.

The situations chosen for village churches seem to me to prove the care bestowed to "find out a place for the Lord, an habitation for the Mighty God of Jacob," in the loveliest spot which the surrounding scenery could furnish. Here, for example, the low square tower is almost hidden in an old wood of oaks, a mossy forest path being cleared to its southern porch: its grey walls are covered with many a lichen, and the churchyard wall is soft with its mossy cushion. Very pleasant in a summer's evening is the soft green light, which, as the branches wave to and fro, quivers within the still chancel: lovely in autumn the forest tints which flush to the sun, as they hang over the dewy churchyard. Here, at the foot of a steep hill, the steep-pitched chancel throws up its roof; and the eastern triplet glitters to the eye of the distant beholder like lancets of gold. Here, the swift waters of some ancient river glide by the churchyard; and the vesper-bell and the rippling stream make sweet music for the traveller on the spring evening. Here again, perched on the summit of a sea-beaten cliff, of rudely squared blocks of granite, and partaking, as it were, the nature of the crags with which it is surrounded, the massy old tower sends out its peal to the conflicting elements, as if in accordance with the beautiful belief of the Church, that the spirits of the air, and the powers of darkness, are awed by the sound of the bell, and cease from vexing the winds and the sea. There, in the midst of a marshy tract of country, is one little oasis of limes and elms; and in that green and quiet sanctuary, through the flickering of the sunny leaves, gleam the intricacies and flower-knops of a decorated east window. There again, between two mountain ridges, and at the head of a quiet lake, on a low green knoll, the humble chapel, with its simple bell-gable, and slightly projecting rood-turret, catches on its walls the bright flashing thrown off from the laughing waters.

So it is with religious houses. And one thing has remarkably struck me in the ruins of those which I have visited. Many of the religious orders seem to have consulted, in fixing on the site of their future foundations, various motives,—such as convenience, or retirement: the Cistercians alone sought devotedly and abstractedly the loveliest spots; as believing that in the shrines which their Creator had, as it were, marked for Himself, and in which He had bidden Nature to offer to Him her richest gifts,—the jewels of her autumn tints, the living framework of her greenwood vaulting, the tracery of her interlacing branches, the incense of her breathing flowers, the music of her gentlest gales, her whispering foliage, her sweetest birds, her gliding waters,—they also could most suitably worship Him. Quiet nooks, belted by some ancient river, as Kirkstall; rocky banks, encircled with verdant foliage, as Fountains; woody and sequestered sea-coasts, as Netley; green plots of sward by some rocky and romantic stream, as Tintern; shady and silent valleys, as Furness; lovely shores, where the swift brook joins the sea, as Beaulieu;—such were the homes the Cistercians loved. And they have had their reward. While the prouder foundations of Reading, and St. Edmundsbury, and Hide, have vanished like a dream, the houses of Cistercian devotions are still "familiar in our mouths as household words." Still we visit their ruins, still we mourn over their departed glories;

"And still they live in fame, though not in life."

—*Neale's Hierologus.*

LIFE.

Like to the falling of a star,
Or as the flights of eagles are,
Or like the fresh spring's gaudy hue,
Or silver drops of morning dew,
Or like a wind that chafes the flood,
Or bubbles which on water stood—
E'en such is man, whose borrowed light
Is straight call'd in, and paid to-night,
The wind blows out; the bubble dies;
The spring entomb'd in autumn lies;
The dew dries up; the star is shot;
The flight is past—a man forgot.

—HENRY KING, *Bishop of Chichester*, 1591-1669.

MORE HOLIDAYS NEEDED.—The heart of man craves occasional relaxation and diversion. So does his body. Nature will indemnify herself, if these shall be denied. Our Sundays, which all of us are desirous of preserving and keeping holy, as of yore, will be desecrated and turned into days of sport and amusement, if other occasions shall not be supplied. We may regret, we may condemn, but cannot help it. To prevent so great an evil, of which Europe furnishes a sad example, let us add to the number of *holidays* from time to time, and thereby do what we can to rescue the Sabbath from that desecration, which is growing more common every year, and from which religion has so much to apprehend.—*Newark Advertiser.*

For the Young.

For the Churchman.

THE CHURCH YEAR.

Conversations with my Sunday School Class.—No. 4.

"No more to sight, in earth or Heaven,
Shall the Eternal Child be given—
But, Infant dear,
Unveiled and clear,
Thou shalt behold Him as He died,
Thine eye shalt gaze upon the Crucified;
In mercy may He meet thy gaze,
And all the joy fulfil of all His bright glad days!"

KEBLE'S *Lyra Innocentium.*

"A 'merry Christmas' to you, my dear children; and I see by your cheerful faces that it is indeed a happy time to you. I hope that the well-filled *Santa Claus' stockings*, or the wonderful *Christmas Tree*, have not put wholly from your minds the object for which this day was set apart. Did you remember the Unspeakable Gift first?"

Bessie. "I tried to think of it more than of anything else."

"I hope you all gave your first thoughts to Him who was, at this time, born of a pure Virgin. Even we, who are taught by the Church to commemorate this event as a solemn Feast, are too apt to forget the blessings of His Advent, amid the joyous union of families and friends; but it seems an *intentional* slight and dishonour to make this day, as so many around us do, a time of social rejoicing, unsanctified by any act of religious worship. I never felt the difference more strongly than whilst I was among the Congregationalists of New England, and far removed from all Church influences.

"Christmas Day dawned bright and clear; and, as it fell on Sunday, there was the usual Public Worship. The members of the congregation, as they met at the door, or around the stoves, exchanged the kindly 'merry Christmas,' and the children held whispered consultations over their presents; but *this was all!* The minister was a very prejudiced man, and violently opposed to the Church; and it seemed as though he strove most carefully to avoid any reference or allusion to the great event which was being hailed with adoration by so large a portion of the world. His prayers, hymns, and sermon were as far removed as possible from the subject; to God the Father was offered all the praise, and that Name, which is above every other name, was not once presented to our grateful worship.

"As you grow older, and mingle more freely with the world, you will often meet with those who disapprove of noticing this day in a religious manner; and, while you regret the coldness and prejudice which fear to give undue glory to God, I hope you will give thanks for the holy influences which all your life long have surrounded you at this season, and show, by your observance of its Services, that you look, beyond the present gladness, to Him whose birth for ever sanctified it."

Mattie. "Was Christ really born on the 25th of December?"

"We cannot be quite certain; but the custom of antiquity, and the closest calculation possible under the circumstances, have enabled the Church to decide upon this day. If not this precise time, it was very near it; and the possibility of a mistake does not, in any degree, lessen the duty of observing the occasion. It is very meet and right to celebrate this most sublime manifestation of God's love to a lost world; and though the simplest and most common act of worship is acceptable to Him who seeth the heart, still, it seems to me that the unanimous concurrence of our Church throughout the world, in the thankful commemoration of the Gift of a Redeemer, must come up before the Triune God, as the odour of a sweet sacrifice, and bring a peculiar blessing to His people who thus honour Him. Think of the hundreds of churches in Old England, (our mother country, indeed, since she gave to our fathers both an earthly birthplace and an inheritance in Heaven,) which at this time have renewed their youth in a garment of the evergreen and holly; of the 'homes of England,' from the lordly castle to the thatched cottage, where a bough of the cheerful green gives token that the inmates '*keep the Feast;*' —think of the wide-spreading branches of this living Vine; in the distant Indies—on the shores of Australia—on the Continent of Europe—in the province of the Canadas—and in our own happy land. Look around these walls, and see if these wreaths and emblems are not fit ornaments for the Church to wear when she greets the glorious Bridegroom in the disguise of His fleshly tabernacle. It is a most beautiful and appropriate custom; and I believe there is no heart so cold, no soul so dull, as to enter the Lord's House on Christmas morning without a thrill of emotion at the semblance of cheerful joy it wears. Look about you, and notice the arrangement of these decorations. Can you tell me about the shining star in the opposite corner?"

Mary. "There was a 'Star in the East.'"

"And we have great cause of rejoicing in that Star. We must consider it more fully a few Sundays hence. You will observe that the furniture in the chancel is covered with *white* to-day. Do you know the meaning of the figures wrought upon the linen?"

Ada. "There is a cross; we know what that means."

"It is always necessary to remember the atonement of our Saviour upon every sacred occasion; and even at His birth, we must think of the death for which He came into the world. But there are keys, and a shepherd's crook, delicately traced in evergreen;—these are simple emblems, and I think you can tell me what they show forth?"

Mary. "The Keys of Heaven belong to the Church. I remember you explained that to us when we told you what we heard about St. Peter."

Mattie. "And Jesus Christ is the Good Shepherd."

"You have answered very well, dear children,—the Church contains the Sacraments—which admit us to an union with Her Glorious Head—an union which unlocks to us the door of Heaven. Some may tell you that the Sacraments and ordinances of religion are of little moment, provided we love God; but Christ said, 'If ye love me, keep my commandments;' and these Sacraments were instituted by Himself, and enjoined upon His followers as a pledge of their devotion, and the condition of His acceptance of them. Remember, also, that Christ is the Good Shepherd, and that He has given the most gracious invitation to you little ones; for 'He shall carry the lambs in His bosom.'

"Look now over the chancel arch, and read the motto."

"The glory of Lebanon shall come unto Thee; the fir-tree, the pine-tree, and the box together, to beautify the place of My Sanctuary, and I will make the place of my feet glorious."

"I have always desired to see these words used in this manner, and my wish has been gratified, for that part of the decoration was given to me, and I did not hesitate to choose a verse which seems to give a sacred sanction to our labours, and a reproof to those who refuse to prepare the way for this glorious anniversary. This verse is from the most beautiful poem in the whole world—the Prophecy of Isaiah—a book full of the most glowing anticipations of the blessings to flow from the Redeemer's coming. Can any one of you tell me what is, or rather was, the glory of Lebanon?"

Bessie. "It must be the Cedars."

"That is right—the cedars of Lebanon—you have all read or heard of them; they are a peculiar species; but the cedar tree is a native of many countries, and there is in every locality some one of the family of evergreens standing ready to make the place of the Messiah's feet glorious.

"In this case the prophecy is literally fulfilled; for by diligent search I succeeded in bringing branches of 'the fir tree, the pine tree, and the box together;' and there they are, beautifying the place of the Sanctuary, and offering for your memory a fresh green wreath of the immortal word of God."

L. E. D'E.

The Wilful Boy; or, "Deliver us from Evil."

"*Deliver us from evil,*" was the prayer of Maggie and Charlie every night before they retired to their beds; and truly, when the morning came and they arose from their healthful slumbers, bright, gladsome, and eager for the enjoyments each day brought them, I thought I saw in their dear faces the answered prayer of the previous night.

Maggie was a slender, mild-eyed little girl, and Charlie was as gentle a lad as ever the breezes of six springs had fanned. They soon dispatched their simple breakfasts of bread and milk, and put on their hats; and Maggie taking Charlie by one hand, while in the other she carried their mid-day meal, they started for school.

Their mother's last words touched me. She kissed each rosy cheek, and said, "Good bye, my children; remember your prayer to be delivered from evil."

"Bless the darlings!" said she, as we watched them till they reached the stile at the foot of the lane. "I sometimes think there is a special watch-care taken of children, to keep them from evil. I can fancy when I see their innocent faces, or watch their serene slumbers, that the 'holy angels' of their infancy are still hovering over them."

"It would seem hardly possible for guile or sin to lurk in such scenes as these, Margaret," I answered; "yet you particularly emphasize the prayer, 'deliver us from evil.'"

"Because, my friend, we never know what danger to body or soul may threaten us. I pray for my children that they be not 'led into temptation,' but that, delivered from all evil, they may receive the grace of God early into their hearts, and become meet for heaven. There is no petition in Holy Writ which expresses so much, and into which I so completely throw my very soul, as this. I shall not fear for my children when they enter into active life and mingle with the world, if they have learned to pray, with the faith which wins the blessing, this comprehensive prayer."

"Margaret," I said, "you were a gay, proud, and very ambitious girl at school. What has wrought this change in you? Was it your husband's reverses? They were not very distressing, and he soon recovered himself. How is it that I find you now so sedate, gentle, lovely?"

"It would be a long and painful story, dear; and I am sure you do not need from my friendship any other assurance than this; I forgot to pray, and went blindfold into temptation. Then, better to me than my own heart, God remembered me, and 'plucked me as a brand from the burning.' The temptations of this world, the weakness of our hearts when opposing them without Divine assistance, and the loving kindness of my Heavenly Father, are lessons which I have learned in suffering. I will teach them faithfully, by the help of God, to my little ones, and pray for them every hour to be delivered from evil."

Evening came, and just before the return of papa from the city, where his business called him every day, Maggie and Charlie made their appearance in the lane. Maggie's basket now held her books, and Charlie had a bunch of sweet wild flowers, gathered on the way home for their mamma's friend. A pretty flush was on their cheeks, their eyes were sparkling with joyous life, and their lips were dimpling with smiles and merry laughter.

I thought how becoming gaiety is to children, and I asked Margaret if she remembered a favourite passage we had read at school in "L'Allemagne," by Madame de Stael, in which she says that such light-heartedness or "levity" is becoming *only* to children, "because it seems as if the Creator held them by the hand and aided them to walk smoothly and safely over the rough, dark places through which their paths led them."

"He does, He does," she answered, "and I hope they will be always children in their trust in Him."

The young people had their usual narrative of the day's adventures to give to "mamma;" how they had sped in lessons; what kind words Miss Morton had addressed to them; how she had commended their punctuality, and how poor Tom Carew had been punished as usual for being late—indeed, had even played truant that morning; and how she had praised Maggie for her very good history lesson.

"And I was so glad, mamma, that I went on studying as you advised me to do yesterday after Auntie Page came. If I hadn't, I shouldn't have been able to tell you all this, should I, mamma?"

"No, Maggie, and so you see that the answer to our favourite prayer is often not only a deliverance from evil, but also the bestowal of some blessing which makes us very happy, though we had not thought to pray for it."

The sunset hour was now come, when the father was expected, but he did not make his appearance as usual, and Margaret, the loving wife, became restless, and walked often to the door. At last the rumble of light wheels was heard on the gravel, and Mr. Euston's cheerful tones sounded in the piazza. He greeted me cordially, pressed a kiss on the fair brow of Margaret, and establishing himself in his easy chair, gathered his children in his arms, and laid their dear cheeks on his own.

I observed a certain gravity of manner, which seemed to me to evince some profound feeling not yet expressed in words. In another moment he had closed his eyes, and uttered the earnest words—"O God, I thank Thee that Thou didst deliver my darlings from evil."

Then turning to his wife, he said, "Margaret, dear wife, I tremble even now while I remember the scenes I have just witnessed. Had Maggie and Charlie passed Nutting Hollow ten minutes later than they did, they might have shared the fate of poor Tom Carew. You know how the bridge over the turbulent stream that flows through the Hollow trembles oftentimes with the rush of the waters, yet I never thought it so very insecure. But half an hour since, the torrent, swollen by last week's heavy rains, succeeded in loosening the piles upon which it rested. Tom Carew sat on its edge swinging his feet over the water. Ernest and Harry Hunter had been expostulating with him on the course he had pursued recently, of dilatoriness and disobedience. The boys jumped off the bridge railing where they were hanging, and went on home, while Tom sat there, saying,

"I don't care, I'll do what I want to for all you. I'll sit here till I die, if I want to."

Just then I drove by, and seeing how the waters were roaring and dashing, and how the little bridge shook, I begged Tom to jump off and I would take him part of the way home in my carriage.

"Pshaw! I don't care for the shaking of the old bridge, I'll stay just where I am," he answered.

At that moment I heard a loud noise like breaking timber. "Quick, Tom," I shouted to him, "the bridge is going." I threw down the reins and ran to save him, but in an instant—quicker than I can tell you—the bridge had parted in the middle: Tom fell into the water, a falling timber struck him upon the head, and the poor wilful boy is now a corpse!"

"Oh! my husband," said the breathless mother. "God heard and answered our prayers. Oh, my children, be thankful to your Heavenly Father for deliverance from such great danger, and never, never cease to pray to Him day and night, 'Deliver us from evil.'"—*Pleasure and Profit, by Mrs. Manners.*

Hebdomadary.

FRIDAY, Jan. 18.—*St. Prisca, V. M.*—This saint was a Roman lady, who was tortured and martyred for her adherence to the Faith of Christ.

SUNDAY, Jan. 20.—*Septuagesima Sunday.*—The Church thus early begins to look forward to Easter, the queen of festivals. She would call back our minds from the rejoicing season of Christmas, and, by reflections on the humiliating necessity there was for Messiah's Advent, prepare us for that solemn season of Lent; in which, if with deep contrition and lively faith we follow Christ in His *suffering*, we may rejoice with Him hereafter in His *glory*.

This is also *St. Fabian's Day.*—St. Fabian became Bishop of Rome in the year 236, by the universal choice of the Church, on account of his eminent piety, and suffered martyrdom under the Emperor Decius.

MONDAY, Jan. 21.—*St Agnes, V. M.*—St. Agnes was only thirteen years old, when for love of Christ she endured many cruel tortures, and death itself, under the the Emperor Diocletian. Ever since, St. Agnes has been considered as a type of purity; and at Rome, where she lived and died, two lambs are always presented on the day of her martyrdom, at the Church of St. Agnes, in remembrance of her gentle innocence. Children especially may learn from her example a lesson of meekness and patience, as well as how much even a child may endure for the sake of Christ, by the help of His Holy Spirit.

TUESDAY, Jan. 22.—*St. Vincent, D. M.*—St. Vincent was a Spanish Deacon, who in the same persecution (that of Diocletian), bore torments almost too horrible to think of, with a countenance calm and joyful, and a heart stayed immoveably on God.

The Churchman.

NEW YORK, JANUARY 17, 1856.

☞ All letters on business must be addressed to THE PROPRIETOR of the *Churchman*. All communications and articles concerning the paper to THE EDITOR of the *Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

☞ Dr. Hooker, of Philadelphia, is our general Agent in that city, and will receive subscriptions, and transact any business connected with the *Churchman*. Subscribers are respectfully informed that they can obtain missing numbers of the paper each week at his Church Publication Office, corner of Eighth and Chestnut streets. The public is also notified that copies of the paper are kept for sale at his store, and that of Thomas R. Callender, corner of Third and Walnut streets. Price 6¼ cents per copy. New subscribers leaving their address with either of these Agents, will be supplied regularly by mail.

☞ Joseph Robinson will act as general Agent in Baltimore, and subscribers will be supplied each week with missing numbers on application to him. The paper is also kept for sale at his Church Publishing House, 123 Baltimore street, and also at the extensive establishment of James S. Waters, 244 Baltimore street, price 6¼ cents. New subscribers forwarding their names through either of these Agents will receive the paper regularly by mail.

Notice.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

"*J.*" did not reach us until we were preparing for the press.

The hint of "*Clericus*" shall be acted upon, as occasions occur.

We are obliged to *G. R. D.*, and shall always be glad to hear from him.

☞ As our paper is published at an early hour on Thursday morning, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c, should be sent to the office *before noon on Wednesdays*.

NOTES OF THE WEEK.

—The first of a series of Three Letters which we have received from the Rev. Charles Gillette, a devoted Missionary of the Church in Texas, will be found in another page, and we would bespeak for it, and for the two that are to follow, the charitable attention of our readers. The subject is one to which no earnest-minded Churchman can be indifferent. Texas presents a field of vast extent, and of remarkable facilities for the missionary operations of the Church; and, being a portion of our own territory, it is, in one sense, a home object. The country is being rapidly peopled, principally, it seems, from our Northern and Eastern States; and scattered, though numerous portions of the population, that is constantly augmenting, may be either claimed or reclaimed by the Church; while other large portions are accessible also to her ministrations and her influences. Instances have been related to us of anxiety and earnestness on the part of poor but worthy settlers there, which would put too many of our city-bred Church folks to the blush. It may be, that deprived of those opportunities they have had before, and which they may not, when they had them close at hand, have either fully appreciated or appropriated, they now feel their value all the more, and are on this account the more solicitous about having the ordinances of the Church restored to them. And this is an additional reason why they should be sympathizingly cared for by the Church. *But this has yet to be done.* We have barely begun the good work there. A Missionary Bishop has been placed in that region, who is exerting himself, we believe, with Apostolic zeal and devotedness to the great work over which the Holy Ghost has made him overseer, and he has *twelve* clergymen also, we understand, zealous and earnest Ministers of Christ, whose kingdom they are seeking to establish there. "But what are these among so many?" This, then, is the first great and urgent necessity. "We want," says Mr. Gillette, "clergymen in Texas, and we want those who are willing to endure hardship as good soldiers of Christ; and the question is, Where shall we get them? We want some *thirty* or *forty* immediately; and the demand will probably be for many years much greater than the supply. From whence can we hope to draw, to meet this annually increasing demand?" There is thus involved in the question a test of reality. "Where shall we get them?" Where are those "good soldiers of Christ" to come from? Shall they be asked for in vain? Are there no idle clergymen—none in Priests', none in Deacons' orders, who are at present unengaged in the legitimate work of their sacred calling—not fulfilling the holy orders into which they so solemnly entered, moved thereto, as they have professed, by God's Holy Spirit,—are there no young men preparing for the Ministry,—none who can be induced to prepare for it,—who will answer this appeal, saying, "Here am I—willing to be Christ's soldier, and to endure hardship for His sake, and serve Him in deed and in truth,—let me go forth!" We shall see. It furnishes, we say, a test of reality; and we shall anxiously watch the issues of it among ourselves.

—An article, kindly contributed to our columns, on the subject of a Division of the Morning Services of the Church, throws out some suggestions that are well worthy of attention. The Daily Service, of course, does not need such division,—there is, indeed, nothing to divide; except, perhaps, where, on Wednesdays and Fridays, the Litany is superadded, a practice that is far from commendable, involving, as it does, repetitions in one Service—or two Services rolled into one, which is much the same thing—that are certainly objectionable. But our correspondent evidently confines his remarks to the Services on the Lord's Day; and certainly it is out of all devotional order, and against all ritual propriety, to have *three* Services *in one*, as is the almost universal custom—that is, Morning Prayer, Litany, and Communion Service—all said together, and creating most undesirable repetitions, inconsistencies, and confusions, when regarded and participated in as the solemn realities they are intended to be. The length of this combination, or, rather, agglomeration of distinct and separate Services, is of itself an objection; for, to say nothing of the excuse it affords for affected weariness, it is made the pretext, often, for serious omissions and irregularities, which detract most mischievously from the significancy and solemnity of the Church's devotions. In our Mother Church, one of the results of the great revival that is going on, has been to suggest, and in several instances to enforce, a division of the threefold Morning Service (as commonly used) into either two or three separate Services,—Morning Prayer *proper* being held at an earlier hour, say either eight or nine o'clock, and Litany and the Holy Communion either together, or with a slight interval between, at half-past ten, or eleven. Were there no other reason, the very circumstance of such an arrangement as this necessitating an earlier hour for repairing to Public Worship, is of itself a strong argument in favour of such a change. As it is, we are far too indolent in the matter of this pious and public recognition of the Lord's Day. We *may* "go into His gates with thanksgiving, and into His courts with praise,"—let us hope very many really do,—but we are very lazy about it, as at present arranged. Most assuredly we cannot say that "*early in the morning* we make our prayer unto Him," in His Holy Temple. And this involves, along with much indevout, because slothful indulgence, on the morn of that Holy Day, some gross inconsistencies. For instance—we kneel down to thank God for having "brought us in safety *to the beginning of this day*," and to pray to Him to "defend us *in the same* with His mighty power," not at the beginning of the day, or at its second, third, or even fourth hour, but when it is almost half over—that is, shortly before noon! Let us hope that the subject will be taken up in some influential and authoritative quarter.

—The friends of Free Churches—and, thank God, they are increasing on every hand—will read with much satisfaction and pleasure, we are sure, the remarks of our valued correspondent, H. D. E., on the subject, in connection with his interesting account of the restored parish church of St. Paul, in Baltimore. In one respect we slightly differ from our esteemed friend. We do not think it is so impossible to rid ourselves of the odious pew-system as he appears to suppose. Let the *right spirit* but pervade any considerable portion of a congregation,—and the clergy have it very much in their power, by earnest exhortation, and godly example, to accomplish this,—and there will generally be no difficulty in making the sacred edifice what, in truth, it professes to be, "a free and unreserved offering to Almighty God."

—The description which our Philadelphia correspondent gives of the two Church *parties* in his city, will apply with almost equal force to our own. They are both *wrong*, because they are both *parties*, since these are more or less degeneracies in different forms, or, at any rate, divergences in opposite directions. In the one case, for instance, as he says, they "do not speak approvingly of the Church's order for daily worship," and generally "like their own ways and orders" better than those of the Church; in the other, they "talk a good deal of the ways of the Church, but sadly neglect them." Both, therefore, are at fault. The one party is what is called "Low and Slow;" the other, "High and Dry." Neither of them is, in principle or in practice, an organization of the Church, which is One; and whenever its spirit of unity is violated, disorder and mischief invariably arise. The Church's *work*, to be made profitable, must be done in the Church's *way*.

—Let us ask a careful reading of the communication of a "A Backwood Layman." There is sometimes a clearer perception of truth in such solitary places as the "backwoods," than there is in the front streets of our crowded cities. At any rate, a plain "Backwood Layman" can discern what we fear some of our more refined, artificial, and accomplished laymen fail to perceive—that religion is something more than mere emotion. "We Protestants," he bluntly says, "think that religion is a thing to be got, especially at a revival or camp meeting; we talk of getting religion as a thing entirely within our own power and convenience; the Sacraments of the 'Church, which is Christ's Body,' we don't think of as means of obtaining remission of sin, and of our sustenance and growth in grace or favour with God. Who does our thinking? We Protestants don't like penance, and labour, and works, because we think they are of no use; that because our salvation is a free gift, it will do very well, and be very well with us, if we experience a change of heart." But this is too often all a matter of "thinking"—that is, of supposing; and it may be, and generally is, all *thought* about, without any doing of it,—without any "works or labours of love," as really such; without the Sacraments in their spiritual, life-giving efficacy; without "penance, and labour, and works;" without self-denial; and therefore without any *active* piety. They are broad hints which are thus thrown out to all of us. Some may probably think that there is more truth than good manners in them. But it is the truth we want; and we can do without the manners, a time by chance, where that "precious jewel" is to be secured.

—A communication from "A Churchman," on kneeling in prayer, is another indication of the interest that is being awakened on this and kindred subjects among the laity of the Church,—for our correspondent on this occasion is a layman, as most of those have been who have lately communicated with us in these respects. It has long been evident to us, that these matters of solemn reverence, appropriate posture, and devotional ceremony in Public Worship, were too much overlooked by those to whom it especially belongs to enjoin a due attention to them in the House of God. "In country towns," as our friend remarks, "the Church is often made up of those from the Sects who have seen and felt the need of its worship and teaching;" and for this reason, were there no other, well may he exclaim, "how lamentable it is that the clergy do not devote more time to such instruction and advice as the people would gladly adopt if properly informed." One has only to look around on our congregations, whether in cities or in country places, to be convinced of the great need there almost everywhere is of such exhortations. Nor should it be a matter of precept merely. There must be example—there must be actual facilities—there must be practical inducements to observe, as well as counsel to understand such things. Their object is, as our Prayer Book expresses it, "the procuring of reverence, and the exciting of piety and devotion in the Worship of God;" and surely this is important, not to say indispensable. For what can avail an act which is professed to be that of homage and adoration to the Almighty, unless there be reverence, and piety, and devotion? And these must be manifested. They are the tokens of our earnestness: they are the outward signs of the inward feeling. Let us hope, then, that hints such as are being offered through our columns from so many quarters, will not be lost on those whose bounden duty it is to give heed to these things, and who ought never to rest until all, of every condition in life, over whom they are placed in the Lord, are brought to a sense of their own solemn obligations therein.

A RESCUE FROM ROME.

A very fortunate rescue has just been effected from the jaws of Popery; and the occurrence is one to which we are induced to attach the greater importance, from the peculiar circumstances preceding and attending it. In any case, it would read to us all a valuable lesson; but, in this instance, there is a moral in it which deserves to be carefully pondered.

A few weeks since, a young churchman, who had but recently entered upon his studies at the General Theological Seminary in this city, became suddenly perverted to Romanism; and as he had been trained under the pastoral teaching and discipline of the devoted Bishop Southgate, as rector of the Church of the Advent at Boston, the ultra-Protestant section of our clergy, who can see, or affect to see, nothing but Popery, modified, if not entire, in much that is Catholic and Apostolic, alike in the doctrine and the ordinances of the Church, in their fulness and integrity, were loud and anything but charitable in their *Io Pæans* that such practical testimony, as they pretended, had been borne to the Romanizing influences which had been therein exerted. The unhappy youth, whose immaturity of judgment and rashness of action ought to have somewhat restrained the eagerness of the Romanists in their reception of so hasty and inconsiderate a pervert, was exultingly accepted, fondled, and fostered by those into whose ruthless arms he so blindly precipitated himself. They removed him, at once, we believe, to Philadelphia, and immediately placed him under that sort of Jesuitical regimen which is generally found effectual in confirming and perpetuating the fatal delusion that secures their victims. After fixing him, as they expected, firmly within their grasp, they cast about for some suitable sphere for the exercise, probably, of his own proselytizing power, whatever might be its weight, while at the same time his further progress in Popery might be advanced; and, after due deliberation, no place was considered so hopeful for this twofold purpose as Boston, whence he had come,—where there resided his former attached associates for the one object, and some reliable Loyolians for the other. Thither, therefore, he was taken, in due course, and doubtless with high expectations of him as a *bait*, as well as a victim. But it was soon found that they had reckoned without their host. For, whether the holy Catholic atmosphere of the Church of the Advent had an irresistible influence over him, or a consciousness of the pure religious teaching he had formerly enjoyed there, but which, in an evil hour, he had forsaken, had been restored through his visual senses,—or by whatever means the grace of God was made to work in drawing him on to a better mind,—certain it is, that an influence was set in operation, the reclaiming potency of which was to be effectual to his happy recovery. First, some of his former friends, with whom he came in contact, were instrumental in drawing him slightly out of the Popish meshes in which he had got entangled; and then his former faithful and hitherto sorrowing pastor sought out and affectionately ministered unto him, and eventually, with God's gracious and ready help, succeeded in completely undeceiving and reclaiming him. He had strayed from the one fold of the true Shepherd—he had gone out of the right way—he had begun to follow after strange gods; and now that, having seen his error, he had returned—having acknowledged his false step, he had retraced it—having arisen and gone to his Father, and said unto Him, "Father, I have sinned against Heaven, and before Thee, and am no more worthy to be called Thy Son,"—he who was watching anxiously and prayerfully for his repentance and restoration, seeing that the work of grace was done, assembled his friends and his neighbours together in God's Holy Temple, asking them, as did the Father of the returning prodigal in the Gospel, to rejoice with Him over this His son, who "was dead and is alive again, who was lost and is found." He made his formal renunciation of Papal error in the same church where he had been taught that "path of life" from which he had been tempted to wander, and was thereupon solemnly received back again into that true and living branch of Christ's Holy Catholic and Apostolic Church, from which the seductive wiles of the Romish system, acting upon an unsettled mind and an unsatisfied spirit, had perverted and allured him.

Now, it is to be hoped, that the case of this young man—who is amiable and exemplary, we understand, in a high degree—will be a warning to others who may, from whatever unhappy cause, have yearnings towards Rome. But there is another, and we cannot but think a still more important warning that it conveys. What is it that unsettles and unsatisfies so many of our more earnest and sensitive and better-minded young men, as soon as they receive any deep impressions of the great Catholic verities of their religion? What but the unreality, the insincerity, and disunity, that so grievously prevail among us! As the excellent Prelate, whose words we had occasion to quote last week, so forcibly complained—"the clergy limiting their Services within the narrowest bounds—neglecting those plain directions of their Church which they have solemnly pledged themselves to fulfil—'keeping holy' none of the prescribed festivals in commemoration of Apostles, and Saints, and Martyrs—closing the House of God, except on Sundays,"—all or some of this so rife on every hand; and along with it, and belonging to it, that "wanton disregard of the principles of the Church, which is too often exhibited,"—these, these are the things that do the greatest mischief; and just in proportion as they are warm and eager in their aspirations after heavenly things, are those who behold, and are hurt by them, discouraged and repelled. In the case we are considering, too, there was this peculiar feature. The young man had, at the Church of the Advent, at Boston, been accustomed to see, not a "wanton disregard," but a careful attention to, and an anxious regard for, the principles of the Church,—no limiting of Services "within the narrowest bounds;" no neglecting of her plain directions; no closing of the House of God, except on Sundays; no slighting of her prescribed festivals there. But from all this devotion to sacred duty he comes to where there was a much inferior and degenerate state of things; and hence the sad revulsion.

But there is another most material point which deserves especial note, and very serious consideration. The Catholic antidote to the Popish bane of the young man's perversion was found—as such an antidote always may be—in our own Church. Her own principles, in their integrity and completeness, under God, wrought the cure. As it was only when those principles were disregarded or obscured that the defection occurred; so, when they were again brought back to him, in all their force and fulness, was his recovery effected. But no mere Protestantism could have done this. For mere Protestantism keeps out of view those distinguishing and vital principles which assure our possession, as a Church, of that "Catholic Faith," which, "except a man believe faithfully, he cannot be saved," and our pretended want of which, in the "Protestant Episcopal Church," is often made the groundwork of the allurement to Romanism. "Many of our divines," says Dr. Hook, "contend, with good reason, that it is quite absurd to speak of the Protestant *religion*, since a religion must of course be distinguished, not by what it renounces, but by what it professes: they apprehend that it has occasioned a kind of sceptical habit of inquiring, not how much we ought to believe, but how much we may *refuse* to believe; of looking at what is negative instead of what is positive in our religion; of fearing to inquire after the truth, lest it should lead to something that is held by the Papists in common with ourselves, and which, *therefore*, as some persons seem to argue, no sound Protestant can hold; forgetting that, on this principle, we ought to renounce the Liturgy, the Sacraments, the doctrine of the Trinity, the Divinity and Atonement of Christ,—nay, the very Bible itself." This it is that is apt to operate upon ardent minds and earnest hearts; and we have no doubt that it so operated in this very case.

Religion, we must ever remember, is a spiritual thing. It is a derivation from God. It is He that impregnates the preachers' word, and clothes their doctrine with His own power, and enforces their ministry by His divine grace. Truly is it said, that, as children of God, we must all be "taught of God." But this can only be compatible with what is real, truthful, and actual in them that preach, and teach, and minister. It can admit of no unreality, dishonesty, or sophistry. It can tolerate no pretexts, however popular; no shams, however specious. It belongs to the heart in its regenerate, not its natural state; and as it is an emanation of His Spirit, so must it partake of His verity, who "searcheth the heart and trieth the reins." For, as it has been well explained, "religion is not so much given of God, as it is something of God in the soul; and the soul is not so properly said to give life, as to be the life of man. As the conjunction of the soul with the body is the life of the body, so, verily, the life of the soul stands in its conjunction with God by a spiritual union of will and affections."* And how, therefore, is it possible, that anything that is false, unreal, or corrupt, can consist with, or have part or lot in, what is so heavenly, pure, and spiritual? O, let it never be forgotten, that "God is not mocked; for whatsoever a man soweth, that shall he also reap."

FREE CHURCHES.

There is an article upon this subject in the January number of the *Church Review*, which we have read with very painful regret. That a Review professing to be an organ of the Church—the editor of which is a clergyman, and the contributors to whose pages are clergymen—should give currency to the hollow and heartless principles that are there enunciated, is indeed most deplorable. It is so in a double sense. It is lamentable to see such a publication opposing a system, the departure from which has entailed so many evils upon the Church, not only by excluding Christ's poor, but by preventing her obtaining any firm hold on the great body of the people; and it is also grievous, as displaying a thorough want of appreciation, nay, we had almost said an utter ignorance of, the Church's teaching, on the questions that are so deeply involved therein.

"When men planted the feet of their faith," says a devoted Anglican divine of the present day, "on the doctrine of the Resurrection of Incarnate Deity, they built upon that which was the reunion of earth with Heaven, of men with God, and of man with men. Every man henceforth was a brother. Every man was the blood relative of all mankind; the streams which flowed on Calvary had watered the earth, and in the incontaminate blood which purpled the Cross was the cementing power which united the scattered members of the human family. And, therefore, we no longer wonder at the beautiful communion and intercommunion of the whole Christian Society. It was, in the profoundest sense, a sacramental union. The baptism of each member of this holy brotherhood was a baptism into a body; each member was incorporated into that body, of which Christ was the Head. As truly as He had Himself become bone of our bone, and flesh of our flesh, so truly was each and every one a member the one of the other; and therefore, as strictly as the eye has no separate interest from the ear, or the foot from the hand, in the human frame, so rich and poor, high and low, exalted birth or humble parentage, cease to be for a time matters of distinction or separation; the one great principle of sacramental membership overspread and overpowered all other diversities."† Such is the lovely primitive picture of Christianity, and its vital influences. And this picture must be realized, if the Church is to discharge effectually her divine mission, and Christianity, in its life-giving power, is ever to pervade the masses of the people. The world, we know, laughs at the idea; and just in proportion as the world has outgrown the Church, and stamped its character on everything connected with religion, has such a picture dissolved away before our eyes, and one of cold and selfish unreality taken its place, even within the courts of God's Sanctuary. In the article we are animadverting upon, it is somewhat sneeringly called "a beautiful idea, truly,"—called so, with evident mistrust of it, as only one of those poetic fancies, the giving way to which Locke has termed "a childishness of the understanding;" yet an ideal of the Household of Faith, notwithstanding, which can never be slighted in conception, or perverted in practice, without manifestly "doing despite to the Spirit of Grace."

The reverend author of the article in question would appear to have no due possession or perception of the spiritual principle. He makes it altogether an affair of worldly calculation. The idea of an Altar, and of offerings thereon, and of the spirit of self-sacrifice therein, seems quite as much beyond his comprehension, as the Apostle tells us are "the things of the Spirit of God" to the natural man, who does not receive, "neither can he know them, because they are spiritually discerned." He talks about "the expenses," "the cost;" and about the congregation being "expected to pay," and its payment being "a tax," and the Offertory being the unwelcome presentation—which it must needs be when it is altogether worldly—of "the collection plate." A Free Church, he says, "is not a church sustained without cost to the worshippers. It is in theory and intent a self-supporting church, whose expenses are defrayed *by the voluntary offerings* of those who partake of its benefits. Men who worship in such a church, *are expected to pay for the privilege*, and there is no other church in which they are so constantly and persistingly reminded of this. The tax-gatherer is sure to come to them every time they enter its courts; and whatever other lesson Sunday may bring, this it never omits, that if they will hear the Gospel and worship God in His House, *they are expected to pay for it*." This, then, is quite at variance not only with the Apostolic ideal of the maintenance of a church, but of the special application which our Prayer Book makes of it. Whether we see the principle in operation when "all that believed sold their possessions and goods, and parted them to all men as every man had need;" or when "upon the first day of the week every one laid by in store as God had prospered him;" we see it a voluntary because a conscience controlling principle. And so it is, that the Church directs the Offertory, or receiving of the offerings of the people, to be accompanied by the reading of certain sentences of Holy Scripture, to remind them of their duty in that respect, and incite them to its fulfilment. "If we," that is, the Ministers of Christ, "have sown unto you spiritual things, is it a great matter if we shall reap your worldly things?" Or when they are further reasoned with, thus,—"Do ye not know, that they who minister about holy things live of the sacrifice; and they who wait at the Altar are partakers with the Altar? Even so hath the Lord ordained, that they who preach the Gospel should live of the Gospel." This, no doubt, to be consistent, the writer in question must pronounce "a beautiful idea," and therefore, like the other, impracticable, we suppose. So that it is very much, if not altogether, a sham in the estimation of such men. There is, in their eyes, no reality about it. It is very fine as "poetry"—very "beautiful" as "an idea." But as to its *practice*—as to its realization—that is quite another matter, and one from which they turn away, mistrustful, suspicious, sceptical, affrighted. And just so with respect to the voluntary support of Free Churches. They have no faith in the divine principle of offerings at God's Altar. "Men who worship in such a church are expected *to pay* for the privilege,"—"the *tax-gatherer* is sure to come to them,"—and "if they *will* worship God in His House, they are expected *to pay* for it;" while, in another place, he speaks of public worship and the church in which it is performed, as "a saleable article"—and that the offerings of the people, or, as our Saviour Himself expresses it, the "bringing of their gifts to the Altar," is a "collecting of a pew-rent on Sunday in church, and suspending Divine Worship for it," which "comes as near to irreverence and sacrilege as selling or renting of pews;" and he tells us that "the chink of the money falls on their religious sensibilities as disagreeably as the tap of the auctioneer's hammer!" Such are the unhallowed thoughts, the grovelling notions we here find emanating from certain of the clergy of our Church! Our Saviour says, "It is more blessed to give than to receive." But according to these reverend reviewers, giving is an obnoxious "tax"—a disagreeable "payment"—an "unwelcome collection." So that their views are a direct and awful contravention of the teaching of Christ, and of the reiterations of His Church.

Then, again, as respects the poor. They are, this reverend writer says, "reminded of their poverty by the presentation of the collection plate!" Why, this very "presentation" is the offering to them of a great Christian privilege, and of the opportunity of performing a solemn act of worship. It is enabling them to *act out* their professions to God at the Throne of Grace,—that "their prayers and their alms may come up for a memorial before God." And the poorest may do this. For has not our Lord Himself declared, that the poor widow who "threw in two mites, which make a farthing," had "cast more in than they all that had cast into the treasury; for all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living." This, too, we suppose, would be called "a beautiful idea"—meaning, of course, very beautiful to admire, but very impracticable to carry out. And yet was it, as was the other, one of those things which "happened unto us for ensamples, as they are written for our admonition." The poor especially may benefit by them. They teach a blessed lesson to the poorest; and the more that the Church enables them to learn and to enforce it, the better will it assuredly be for her own interests and those of society.

Equally out of character with the true ideal of Public Worship are certain mawkish sentimentalisms he gives expression to about "the preservation and recognition of family ties and relations in the House of God," and that "a man can pray better, and hear better, in an accustomed place, than in any place he may chance to find, and surrounded by hearts that love and rely upon him." All this is "of the earth, earthy." There are neither domestic nor worldly distinctions in God's House: there is no recognition there of either family or social ties. We are there, emphatically, as one family in Christ—one household of faith. And any divergences from this divine ideal will prove but so many distractions from that one great centre of spiritual worship, which is to be approached with hearts and minds that are wholly devoted to Him at whose footstool they are to be prostrate "with reverence and godly fear."

Several objections are started as to the appropriation of seats by the wealthy in the congregations of Free Churches, and the aversion to intrude on the part of the poor, with the view of insinuating that their very object is defeated in the practical operation of the system. But all this we know to be utterly fallacious—perhaps we might say grossly calumnious. We ourselves have seen, and been parties to, such practical operation, where, under a faithful, devoted, self-denying ministry, everything was realized which its most sanguine advocates could possibly have expected from it. We have seen it solemnly and practically illustrating that pious thought of Dr. Watts's well-known hymn—

> "Lord, how delightful 'tis to see,
> A whole assembly worship Thee,"—

an assembly so composed as God Himself graciously looks down with holy satisfaction to behold—"high and low, rich and poor, one with another;" the souls of the low equally with the high, and of the poor equally with the rich, precious in His sight, and alike the objects of His grace and heavenly benediction.

The clergy may depend upon it, that as their Anglican brother from whom we have quoted has further declared of *his* Church's opportunities, so may it as truly be said of *theirs*—"There never was a time in which, notwithstanding our difficulties, there was a louder call for her multifarious exertions, or a freer scope for the exercise of her individual powers. I verily believe," he earnestly continues, "that by the calm, consistent exercise of those powers, in hearty loyalty to the Church of our baptism, the mother of our regeneration, each in our separate sphere, by pureness, by knowledge, by love unfeigned; endeavouring, if I may so speak, to leaven the mighty masses, and win them back to the fold,—underbuilding the social fabric with the stones of truth, we shall be taking the surest means, first, of proving our rightful claim to be in the widest sense stewards of His mysteries, and, eventually, of recovering every ecclesiastical right which God in His providence shall see to be necessary for our efficiency."

THE CONGRESSIONAL STRUGGLE.

It has been a humiliating spectacle, it must be confessed, to see the Representative Assembly of this great country persisting, day after day, and week after week, in so miserable a struggle as that which has, all this time, obstructed the public business at Washington, and exhibited to the world so contemptible an instance of how some men can

> "For party give up what was meant for mankind."

Here is a paltry dispute as to who is to be the Speaker of the House; and one in which, we believe, the real interests of the country have no place whatever. It is not a question of fitness, but of faction. It is a wretched fight among three separate cabals, each seeking for an advantage over the others, while the good of the country is kept quite out of consideration. Well might one of our daily contemporaries at length declare, that "this expensive farce has continued long enough,"—expensive, indeed, if it be true, that it "will have probably cost the public treasury, thus far, not a cent less than two hundred and fifty thousand dollars in the current and contingent expenses of the House, to say nothing of the

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* Shaw's "Immanuel."

† Rev. C. E. Kennaway's Sermons.

Senate, and the direct and indirect drawbacks to the regular progress of the business affairs of the government."* And as well as this, which, in trying times like these, is a serious matter, there is an actual neglect, not to say sacrifice, of the interests of the republic—the neglect of everything but the vain and profitless and vicious contention whether this man or that shall occupy the chair.

Now, struggles of this kind, so manifestly of the nature of mere faction fights, are sure to be demoralizing. It would be absurd to talk about *dignity* in such a proceeding, when there is not even *decency*. Night as well as day has been devoted to the inglorious warfare, during which, one report tells us, "many gentlemen were sleeping or dozing in their seats, and on sofas, and were aroused by their brother members on guard when their votes were required." Another report says: "Propositions and speeches of various kinds were under discussion during the night, and members manifested at times considerable bad feeling, and the scenes that occurred were most disgraceful." One can readily believe all this. The contention itself is one that is thoroughly unprincipled, as almost all matters of faction are; and it provokes anger, wrath, clamour, and other mischievous results of disunion and strife, which are contaminating in no slight degree, and especially in a body of men without, it may be feared, any of the restraining influences of religion, or any other check, moral or religious, upon the indulgence of evil passions, or the furtherance of sinister objects.

Verily, the age of virtuous politics is past, and religion is no more regarded by our Congress, in its collective capacity, than it would be were it positively a heathen assembly rather than a professedly Christian one. It is a desecration of the name of Christian, indeed, to appropriate it in such a case. For they ignore Christianity in that practical operation of it upon their unruly wills and affections, which might at once have brought them out of their confusion, and placed them in a position of harmony and unanimity. He that "maketh men to be of one mind in a house," would long since have made them to be of one mind in their National Congress, had they but humbly and devoutly sought the subduing influences of His Spirit. But His counsel is not asked—His aid is not desired. They have need to be of one mind, but they have no wish so to be, if the being so would necessitate any sacrifice of their own predilections, or any surrender of their own objects. One there is that can bless them with a spirit of unity, but they care not for His controlling or sustaining power. He it is that "giveth wisdom unto the simple," and that "bringeth the counsel of the heathen to naught, and maketh the devices of the people to be of none effect." He it is who alone can direct and prosper all their consultations to the safety, honour, and welfare of the people; as His holy will is the best and surest foundation in which peace and happiness, truth and justice, can be established and secured. Yet Him they heed not; His direction they will not seek; His control they will not submit to. There is a way to be found out of every difficulty, through His guidance, if we will but substitute for our own vain, feeble, and inordinate desires, that will which can never deceive and never change, because it is from above. It has been said that if happiness is union with God, prayer is the enjoyment of that union. But it is far more than this, great though even this is, whether in its individual or its national realization,—it is the means to ends, alike with nations as with individuals, of most substantial, enduring, and inestimable good. A consciousness of our own infinite weakness, and a faith in God's infinite power and infinite love—this will enable us at all times, whether singly or collectively, to hold intercourse with Heaven, and will never fail, when humbly and sincerely entertained and exerted, to obtain for us all that is needful for our own or our country's purpose.

One of "the Fathers of his country" evidently thought thus, although then, as now, a crooked and perverse generation thwarted his efforts to appropriate it to that country's highest interests. The language of Franklin, on one of such occasions, might, with scarcely any alteration, have been addressed to the Congress now in session, and in the difficulty they have found in organizing a house, when he said to the early Convention:—"The small progress we have made, after four or five weeks' close attendance and continual reasonings with each other, our different sentiments on almost every question, several of the last producing as many *Noes* as *Ayes*, is, methinks, a melancholy proof of the imperfection of the human understanding. We, indeed," he continued, "seem to *feel* our own want of political wisdom, since we have been running all about in search of it. We have gone back to ancient history for models of government, and examined the different forms of those republics, which, having been originally formed with the seeds of their own dissolution, now no longer exist; and we have viewed modern States all round Europe, but found none of their constitutions suitable to our circumstances. In this situation of this assembly, groping, as it were, in the dark, to find political truth, and scarce able to distinguish it when presented to us, *how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understandings?*" Well, we say, might such a remonstrance have been addressed to the Congress now sitting, where the same, or probably greater, "imperfection of the human understanding," along with infinitely more defects—those of the heart as well as those of the head—are so lamentably prevalent.

In whatever relation we stand, whether in private or in public, as engaged in our own affairs or those of the nation, God's will is the one rule of duty—the one absolute standard of all right. And all our moral relations and duties,—ay, and our social, and our political also,—are properly held together by, and resolve themselves into, the one great relation and duty of fulfilling the will of God. Every member of Congress must on reflection feel—let his religious indifference be as great as it may—that there is such a thing as moral obligation: that as man did not create, and cannot sustain himself, but was created and is sustained by a Higher Power—even by Him "who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance"—even so he cannot do as he will without accountability to that same Almighty Power—to Him, in short, "in whom he lives, and moves, and has his being,"—and from whom alone our public assemblies can derive the spirit of truth, unity, and concord. So that this very obligation brings us at once to acknowledge, that there is a superior, even a divine authority, by which we are restrained, and to which we must submit—in which we will find direction, and from which we will obtain support. But then it must be reverenced, and it must be recognized; and unless it is reverenced and recognized, whether in the private relations of men, or the public councils of nations, there can be no real peace, there can be no permanent prosperity. The words of St. James may be addressed to the men of this as of the Apostle's own generation, and to no body of men will they apply more forcibly than to our National Congress—"Who is a wise man and endued with knowledge among you; let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envyings and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work."

THOUGHTS ON CURRENT EVENTS.

An event has occurred in this city, during the present week, of a character somewhat different from that of those upon which our reflections generally turn, but one which may, nevertheless, give scope for some not uninteresting thoughts. It was the dedication of the restored parish church of St. Paul's parish. It may be as well to remark, that in the diocese of Maryland, there exist something more than remains of the true parochial system, which involves the annexation of territory to a parish church. This state of things dates as far back as 1692, when the whole territory of the then province of Maryland was divided into territorial parishes by the civil authority. For about a century these were considered to be as well civil as ecclesiastical divisions, but they are now regarded as purely ecclesiastical, and have no reference to anything but the Protestant Episcopal Church, whose Diocesan Convention has, and exercises the power of multiplying and dividing them at discretion. These parishes are the nominal arrangement of the Church in Maryland, but the laws, both of the State and the Church, recognize another kind of ecclesiastical organizations as coexisting with the parishes which are called congregations.

St. Paul's parish, Baltimore county, which is its legal title, is one of the original parishes which were laid off in 1692. It has been since once enlarged, and several times divided. Its present boundaries include the whole city of Baltimore, which is now, like New York, a county of itself, and a considerable territory beyond the limits of the city, in that which is properly called Baltimore county. Within its limits there are twenty-four independent congregations, and in the parishes, which have been taken out of it, fifteen parochial and congregational churches. To all these the parish church of St. Paul's parish may be regarded as the mother church.

Of these mother churches the present may be accounted either the fourth or the fifth, with almost equal propriety. The first was built at a time when there was neither town nor village within the parish. In 1729, the now city of Baltimore was laid out, on the scale of a village, and in the following year a second parish church was commenced in the new town—then little more than a town on paper. During the Revolutionary War, a third was erected on nearly the same site with the second. A fourth was built not far off and on part of the property acquired in 1730, which was consecrated in 1816. This was destroyed by fire, except the outer walls, on the 29th of April, 1854. The building now dedicated was erected within and upon the old walls and foundations, under the direction of the distinguished architect, Mr. Upjohn. It was dedicated on Thursday, the 10th of the present month. It was dedicated, not consecrated—the former consecration of 1816 being considered as applicable to the present building. It was, therefore, dedicated by a form set forth for such occasions by the Bishop of this diocese, which recognizes the building within which it is used as already consecrated to Almighty God, but as having been enlarged and improved, and therefore now to be anew devoted to the holy service for which it had been set apart. The building itself is, we believe, of that order of architecture which is called Romanesque, and of which the distinguishing feature is the semicircular arch. We shall not attempt a technical description of the edifice, to which our knowledge of the subject is unequal, but shall venture a few remarks on its most striking features. It is of brick, a material rendered appropriate by some circumstances connected with the locality, and necessary by the remains of the old building. It consists of a nave, with clerestory and aisles. The massive arches, which sustain the clerestory, produce an impressive effect. There is no chancel visible on the outside, but the eastern portion of the nave is formed into a very handsome interior chancel. Of the aisles, which extend alongside of this chancel, that on the north is appropriated to the organ and singers, and that on the south to the children of the parochial schools. At the east end of the chancel is a fine stained glass window, containing an enlarged figure of St. Paul. At the other end of the church is a gorgeous wheel window, in which are displayed alternately the emblems of St. Paul and of martyrdom; around this window are arranged, within a larger circle, eight other circles, in four of which are displayed the symbols of the four Gospels, and in the others heads of men of the Malayan, Negro, Caucasian, and American Indian races, as symbols of the obligation to preach the Gospel to all nations. All the other windows of the church are fitted with diapered stained glass, having very rich borders. Over the principal door there will be, in the transom light, a fine head of our Blessed Saviour, after the *Ecce Homo* of Guido, in stained glass.

The Dedication Service was performed by the Bishop of the diocese, who entered the building at the head of a procession of about twenty priests and four deacons, all robed in surplices. He also preached an eloquent and instructive sermon from 1 Chronicles xxix. 1: "The work is great, for the palace is not for man, but for the Lord God." One very striking feature of the discourse was a touching address to the rector, to whose teaching the Bishop attributed the prosperous state of the parish. It can scarcely be otherwise than that his teaching has had a great effect, since Dr. Wyatt has been connected with the parish for forty-three years—twenty-eight of them as sole rector.

The services were attended by a very numerous congregation, a very large proportion of whom remained to participate in "the most comfortable Sacrament of the Body and Blood of Christ." At this Communion, it is believed that there were present representatives of every Protestant Episcopal congregation in the city. Another circumstance very gratifying to those interested was, that it was announced to the congregation that arrangements had been made by which the expenses necessarily incurred for the erection of the building had been so provided for that the parish was free from debt.

This last fact is, however, connected with the only matter which can be made a subject of regret in the whole transaction. It is, that the money was provided by the appropriation of pews. Yet that is scarcely the right word, for by far the greater portion of the funds was raised by an assessment on the freeholders in the old church, who were permitted to occupy the space formerly appropriated to them, on condition of paying their proportion of the expenses of repairing and improving the church.

The truth is, that this pew system is a legacy of evil, which has been left us by our fathers, and of which it is almost as impossible for us to rid ourselves as for our brethren in England to rid themselves of the endowment system, with its concomitants of State and private patronage and State intermeddling; yet, we confess that while joining in the services of the day, and also in its rejoicings, we could not avoid the reflection, that there would have been much more at which to rejoice, and for which to be thankful, had the noble pile been a free and unreserved offering to Almighty God "for reading His Holy Word, for celebrating His Holy Sacraments, for offering to His glorious Majesty the sacrifices of praise and thanksgiving, for blessing the people in His name, and for the performing all other holy offices." It is true that it is devoted to all these purposes; but only for the benefit of those who have been enabled to contribute to its erection, and who have reserved to themselves certain rights within its walls. We could not avoid thinking how much more both the building and the occasion would have tended "to fill men's minds with greater reverence for God's glorious Majesty, and affect their hearts with more devotion and humility in His service," had there been no such reservations.

These are the thoughts which have arisen in our minds in connection with this, upon the whole, very gratifying event; and they are those which we desire to present to our readers in that connection. While we recognize the fact that in most particular instances the pew system is an unavoidable evil, we desire to impress upon all whom we can approach the great truth, that it is an evil. The sooner this idea is generally accepted, the sooner the system will cease to be a necessary evil, and the sooner it will cease to exist. The day on which the Church finds herself able to live and work without it, will, as we are well convinced, be the brightest day which has dawned upon her since Constantine.

H. D. E.

Baltimore, January 12, 1856.

NOTES AND COMMENTS.

The Animus of Sectarianism.—It is important to bear in mind, whenever we see Sectarianism in its arrogance, as we so often do, that its animus is that of schism, and therefore of discord and disaffection,—of discord, as standing out in resistance of Apostolic organization, order, and discipline, and of disaffection, as estranged from what is strictly and emphatically Christ's Body, acting in opposition to his Divine Command to be subject, and cherishing that baneful principle of pride and self-will, which is involved in their latitudinarian system, of every man, in his adoption of a religious system, doing that "which is right in his own eyes." The evil, the sin of schism, is thus perpetrated and perpetuated. Sectarians, then, are those whom the Apostle calls upon Christian men to mark and to avoid, as "them that cause divisions and offences, contrary to the doctrine that we have received,"—received, that is, from the Apostles, as Christ's own appointed teachers of His Gospel. And, as a Church, we do well—nay, it is our bounden duty,—not only to follow out the Apostolic precept, but to take care that we never confound it with the Sects. One way of running this risk, as we have aforetime had occasion to show, is by including ourselves with the Sectarians as mere Protestants. We have stumbled on a striking illustration of this in an inflated pulpit oration that is reported in the *Intelligencer*, delivered at the dedication of what they call a "Reformed Dutch church," at Brooklyn, the other day. The "Reformed Dutch" orator had been alluding to what he indignantly stigmatized as the "mummery" of that which he took for granted the Romanists hold to be "the highest form of Christian Worship," when he thus diverges, or, perhaps, we should say, *develops*—

> Nor are we disposed to be more complacent towards the modern antics of a certain type of so-called Protestantism, which eagerly apes the vestments, the motions, the phrases, and even the arrogance of Rome itself. The line of demarcation which separates some, who still claim a place in Protestant communions, from the worst errors of Popery, is but like the lines upon a map, an imaginary boundary. I speak only of those who assume to themselves the title and the functions of an actual priesthood, and claiming to be the only authorized channels of communication with heaven, would monopolize in their own hands all the grace of the Gospel, and who, rejoicing in the Apostolic unction, which has come down to their empty heads, through various hands of not always immaculate men, suppose the glory of the sanctuary to consist in such ministrations as only they can render "with bell, book, and candle."

Such is the revolting flippancy with which these self-constituted "reverend doctors" are in the habit of expressing themselves towards that Catholic Church, in its divine organization and its solemn ritualism, from which, as schismatics, they have cut themselves off. That branch of the Church to which we belong is of course included in these disgustingly supercilious allusions. But the spurious "doctor's" diatribe is not only full of malice, but of ignorance. "The vestments, the motions, the phrases, and even the arrogance," he thus sneeringly refers to,—in so far as they are adopted by our communion,—are those which prevailed long before Romanism had an existence in Christendom. They have come down to us from the Primitive Church, and may be justified by the authority of Holy Scripture, as well as by the precedent of the Early Fathers,—the very authorities which condemn the Sectarian system as that which is radically wrong—evil in its origin, and mischievous in its continuance.

Socinian Candour.—It is sometimes politic to be candid; and doubtless our Socinian contemporary found it to be so, when, the other day, he declared his approval of an opinion expressed by a writer in the *Congregationalist*, that the "evangelical (meaning by this term, Trinitarian) Christians ought to exchange with Unitarians, Universalists, &c.,"—an opinion which the editor of this Sectarian journal himself endorses. "We have no fault to find," says the Socinian, "with the position which either of these writers takes. We have always thought that the sensitiveness which Unitarians sometimes display upon this subject, argues a sad want of self-respect. We are well content that our system of faith should rest on its own merits, without the endorsement of our orthodox brethren that it is even Christian. We only wish that all our own brethren would see as clearly as some of our orthodox, or—if they prefer the epithet—'evangelical' brethren do, that the two faiths are diametrically opposed, and that it is absurd, for the sake of peace and good feeling, to ignore this fact." Now, this is undoubtedly candid,—that is, it seems so. Only if *we* had happened to say half as much, we know how we should have been rated as illiberal, uncharitable, and so forth. What the "merits" are, however, on which the Socinian wishes his "system of faith" to rest, have yet to be explained; and, indeed, so has the "system of faith" itself. We know what their "system" of *no-faith* is: they have no faith in Christ as He is revealed to us in the Gospel—no faith in Him as the Son of God—as the Second Divine Person in the Adorable Trinity—as the Incarnate Deity—as God manifest in the flesh—in a word, they are not in the Christian Faith, as that Faith was once, and once for all, "delivered to the Saints," and therefore, honestly and truly, they are not the disciples of *the* Christ at all, but only of *a* Christ of their own devising. They have taken the Word of God, and appropriated just so much of it as was conformable with their own notions, and agreeable to their own wishes, and in accordance with their own prejudices. The Church of Christ, in its primitive purity, and during the first three or four centuries of its existence, never found its great doctrine of the Trinity questioned; and when Arius, in the fourth century, first presumed to question it, his heresy was instantly condemned by a General Council of the Catholic Church, which has to this day never failed to denounce it as fatal to Christian Truth.

The Proof of the Spirit.—We are ever happy to acknowledge the recognition, by any of our contemporaries, of vital truths, however much they may be led away in the application, or fall short of tracing them to their ultimates. One of the most common errors of the present day, and one pregnant with mischief, is the regarding religion as a matter solely of the intellect,—as a thing to be perceived and comprehended, rather than felt. The California *Christian Advocate* aptly remarks:—

> The truths of the Gospel come not within the sphere of the senses. To say man's immortality can be proved by the senses, is absurd beyond all expression. There is nothing in the senses which can test spirituality. We never even feel, or see, or hear, or taste, our own mind as a distinct personality. It is an essence unknown to the senses. There is universally an inner man—in all men, a spiritual nature possessed of faculties capable of judging of divine things; to which faculties the exterior world presents correspondences, but heaven alone, community of nature. The understanding, which is the faculty which judges according to the sense, is incapable of being the seat of a true or higher faith. It makes faith depend on the external knowledge of facts, when those facts are given to evolve a higher and spiritual idea. The facts of the senses cannot communicate spiritual and saving knowledge.

Yet only in the succeeding editorial article, our contemporary contradicts this, in the exclamation—

> Of how little avail would a miracle be to convince a man of the being and glory of God, who could not discern Him in the works of nature? Nature—properly so named from *natura*, that which is *becoming*, not in itself a cause—is a perpetual and manifold revelation of the power and presence of the Eternal Spirit.

This is, after all, only a newly expressed form of the Egyptian faith, which recognized a divine essence pervading all matter, and sublimating what it thus hallowed. Are the two articles intended for two classes of readers?—the one denying the efficacy of forms, the other seeing the spirit in the form; the one with a religion purely ideal, the other aiming at devout spirituality!

What is the Church?—A Sectarian contemporary, the *New York Evangelist*, in the course of some remarks on religious education, lays down as a condition, that "every child of Christian parents is to be trained up *in the Church*, and for the Church." Yes, but what is the Church? This is a vital question. For as the very principle of Sectarianism is the right of independent private judgment, as to what is the Church and what not, so the child brought up in the belief of his parents, in any one of these different organizations, is presently to be allowed to choose for himself. To guard against the reflections that another choice would cast on those who have adopted a Sectarian creed, every effort is commonly made to represent as a fundamental principle of faith, what is only incidental, and is, in fact, no living portion. Only in a pure and veritable branch of the Catholic Church can be found, in any large measure, those influences by which children, when they grow in nurture and in grace, may be saved from being tossed to and fro by every wind of doctrine, which is certainly a blessing, were there nothing else.

Evening Time.—The *New York Evangelist* thus ominously pleads:—

> A general feeling of depression has overspread the churches of this country. It is now evening time—a season of twilight, perhaps growing darker. Pious men anxiously look for a movement of reanimation. But let them not expect too much from that, nor postpone their own action until a mighty rushing wind shall come to bear them on its wings. There is such a thing as an over anxiety for these general excitements, or rather an anxiety which accomplishes nothing. Let them cease to expect miracles, and try from this time to revive their own hearts by the practical methods of a pure and holy life. All for which they will have to answer is their individual duty. A return to this simple law of well-doing would be a bright light in our dark horizon—and perhaps soon the morning would be seen upon the hills, and the voice of rejoicing and salvation be heard in our dwellings.

In the Catholic Church it is far from evening, from twilight, or from dark. Her members do not count the progress made by individual impressions. From the time of the Apostles to the present hour, the Church has more and more manifested the grace and truth committed to her charge.

KNEELING IN PRAYER.

To the Editor of the Churchman:

Sir:—Educated in a puritanical society, I became acquainted with the Church Services by a casual residence in a country parish while a young man, and have since uniformly worshipped at its altars in country and city parishes; but during over thirty years I do not remember to have heard, from the chancel or the pulpit, a recommendation, a request, or an intimation, that it was the duty of worshippers to *kneel* in their public devotions. There are many other rubrical directions for laymen, taught, *perhaps*, in our Sunday schools or Catechisms, which are never taught publicly by our clergy, and which the layman, becoming a churchman at mature age, never has the opportunity to learn by attendance on our public worship. Intelligent people in large towns may, by the clergy, be *supposed* to know all these things; but this is a great mistake; and in country towns, where the Church is often made up of those from the sects who have seen and felt the need of its worship and teachings, how lamentable it is that the clergy do not devote more time to such instruction and advice as the people would gladly adopt, if properly informed! If the clergy would think over these things, they would, doubtless, soon see the need of more attention to them. The idea of your Western quotation, in a late number of the *Churchman*, that people were *ashamed* to kneel, is new to me.

If I ever had a feeling of regard for the *observers* in church as to the posture of kneeling in prayer, it was rather the fear that it savoured of *pride*, on the part of the kneeling Christian, to thus worship God, while nearly all others were sitting.

"Where there is a will, there is a way," like other rules, has its exceptions, and one now occurs to me—that of Christ Church, in this city, where kneeling without turning the back to the altar is *impossible*, without at same time sitting; and I doubt not it is so with many other churches. Kneeling benches are all *too high*, as well as luxurious.

A Churchman.

BROTHERHOODS.

To the Editor of the Churchman:

Sir:—Your remarks on "Brotherhoods" remind the writer of a short sojourn in the State of Vermont about the time "Temperance Societies" were first forming. Bishop Hopkins published an address in *opposition* to such societies, taking the ground that the *Church* was *a*, and should be *the*, great Temperance Society of the world; and that if people came to it, as they ought, and there did their duty, no other "Temperance Society" would be needed.

Is it not so of all societies for the relief of the poor? To this, Churchmen are doubtless prepared to answer affirmatively; but then follows the question of expediency; and as it is well known thousands *will not* avail themselves of the charities or guidance of the Church, shall not its members, its ministers even, unite with associations outside the Church to accomplish these great objects—temperance and a care for the poor; or whether the clergy of the Church have not, *if they do their duty, as much as they can do* within its folds and its institutions?

I should like to see this question ably discussed on both sides in your columns.

A Layman.

To the Editor of the Churchman:

Sir:—In regard to the Protestant Episcopal Brotherhood, I fully agree with your remarks on the subject. But I am forced to admit that the Church has not done her duty in regard to those within her pale, who are sick and in need, and in want of temporal aid. I have never myself been a member of any of these societies, because I have thought that the Church was the only society to which men should belong, and that there they should find all things necessary for their spiritual and (if sickness and poverty come upon them) their temporal welfare. But, let me ask, has the Church fulfilled her mission in this respect? As far as my observations go, I have never yet seen the time that I should dare ask the charities of the Church, if my need for them were of the most pressing kind. I therefore do not censure those who have established the Brotherhoods as much as I should if the Church had fulfilled her duty in the matter. Such is the opinion of one who has strongly thought of joining some of the benevolent societies of the day, that, when sickness and misfortune shall come upon him, he shall not be *compelled* to ask the charities of the Church.

Yours, G. B. D.

The Calendar.—This most respectable Church journal—the organ of the Church, we believe it may be considered, in the diocese of Connecticut—has commenced the new year with a new dress. Its typography is now, therefore, of a superior order; and the learning of its reverend editor, and his great literary ability generally, combine to constitute it a most interesting and valuable publication.

Admissibility of Organs in Presbyterian Places of Worship.—A meeting of the Lancashire Anglo-Scottish Presbytery was held at Manchester on Thursday, when it was resolved to consider the propriety of admitting organs into the places of worship connected with the United Presbyterian Church. After a long discussion, the following motion was carried by a majority of 15 to 5:—

> "The Presbytery are of opinion that the use of instrumental music for the purpose simply of leading the praises of the Sanctuary is not contrary to any principle of law, either of the supreme or subordinate standards of this Church, find that such use has already been practically sanctioned by various Presbyteries thereof; and, therefore, whilst they refrain from giving any recommendation to the congregations of the bounds to introduce organs, they would leave the mode of conducting their psalmody to the Christian wisdom and discretion of individual congregations."

Free Churches.—A correspondent informs us that St. Thaddeus' Church, Aiken, S. C., is a Free Church, and has need of, but has not at present Daily Service.

St. Luke's Home.—The undersigned takes this method to acknowledge, from an entirely unknown donor, the receipt of a bank bill of $1,000 for the "Building Fund of St. Luke's Home for Indigent Christian Females," on condition that this sum remains intact until the Fund amounts to $25,000. This first fruit of the public announcement of the resolution of the Board of Managers, to procure at once a suitable building for the Home, will awaken a common feeling among all the friends of this Charity.

Isaac B. Tuttle,
Rector of St. Luke's Church.

New York, January 14, 1856.

True Politeness.—Lord Chatham says—"I believe politeness is best to be known by description, definition not being able to comprise it. I would however venture to call it 'benevolence in trifles,' or the preference of others to ourselves in the little hourly occurrences of life. It is a perpetual attention to the little wants of those with whom we are, by which attention we either prevent or remove them. Bowing ceremonies, formal compliments, stiff civilities, will never be politeness; that must be easy, natural, unstudied; and what will give this but a mind benevolent, and attentive to exert that amiable disposition in trifles to all you converse and live with?"

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* Daily Times.

Literature.

A Plain Commentary on the Four Holy Gospels, Chiefly Intended for Devotional Reading. Volume II. St. Luke—St. John. Philadelphia: Hooker.

A second and concluding volume of that "Plain Commentary on the Four Gospels," which has in so short a time gained so firm a hold on the mind of our Mother Church, the production of one of whose worthy sons it is. The author's design has been chiefly to exhibit the combined features of those Commentaries which essay to interpret the profounder statements of the spirit, and which seek to furnish practical remarks on the sacred text for those who read in a devotional frame. "The elder expositors of Scripture," the author observes, "seem to have all written with the same intention; and he likes to believe that his labours will be found to bear some general resemblance to theirs, as well in respect of matter as manner. As for *the manner* of those writers, it was,—to avail themselves freely of existing materials; to interweave the words of others with their own; to illustrate Scripture by a large use of Scripture; to be concise in the discussion of technical difficulties,—to be diffuse where important doctrine was involved; or where, in the course of the narrative, they encountered statements which could be turned to the reader's profit. They never slumbered on holy ground. To detect remote allusions,—to evolve unsuspected meanings,—to vindicate the importance of supposed trifles;—this was all their care. They did not append to the inspired pages a series of unconnected notes, to be referred to by the reader, or not, at his pleasure; but rather, they *discoursed* upon the Gospel, connectedly,—breaking off only to introduce the words of Inspiration; and proceeding again with their running comment. As for *the matter* of the ancient writers,—it was, to say the truth, seldom altogether new. Novelty, in fact, seems to have formed no distinct part of their plan. *Truth*,—the handing down of *Divine Truth*,—was their great object. To transmit, pure and unpolluted, the current of primitive doctrine; and to extend and enlarge Man's knowledge of the Divine Oracles; was the business of each of the Fathers in turn." Such was the object proposed, and such were the models on which he has worked to carry it out. And that he has succeeded therein is the true secret of the high estimation in which his volumes are thus early in their publication held by Anglican Churchmen.

This American edition is an admirable one—highly creditable in its style of getting-up to the enterprising publisher who has sent it forth. But there is another party to its publication, we understand, to whom the greater praise is due. The work has been reprinted here at the *risk*—perhaps we may say the *cost*—of a devout and noble-hearted layman of the Church, with a single eye to her sacred interests. Still, amid all this, there is no slight cause for regret. The work is what the English—and not without reason—call *piratical*. That is to say, while the publisher in England has had to pay a heavy sum to its author for the copyright, the publisher in America takes and appropriates it, and pays nothing for it whatever. The Messrs. Parker of Oxford and London, whose property it is, have loudly complained to us of this; and certes, the reader cannot but think that they had cause to complain, when he is told, as we can tell him on the Messrs. Parker's authority, that they have *lost* upon the work, excellent though it is, some six or seven thousand dollars. But, what is of more concern to us here—certainly of more concern to the generous individual at whose expense the work has been reproduced in this country—the Messrs. Parker declare that, having the stereotype-plates on hand, they would have supplied any number of copies of the volumes at nearly half the price its republication must have cost at Philadelphia. This is a fact which suggests some important considerations; and the Church at large, in this land, will do well to give heed to it.

The Sacred Plains. By J. H. Headley. Buffalo: Wanzer, McKim & Co.

The Headleys appear born to epitomise; the one, the Rev. J. T. Headley, the author of the "Sacred Mountains;" the other, the author of the work before us, in which the Sacred Plains are brought before us in their association as connected with the history of the past, and alluded to in Holy Scripture. Whatever tends to give clearness and precision to our conceptions of those localities on which have transpired events affecting the destinies of men or nations, is worthy of praise, and therefore it is that, apart from any literary merits, this work of Mr. Headley's is certain of wide acceptance. The materials were at command in the many works extant, illustrative or descriptive of Asia. Mr. Headley is graphic, so far as relates to personification, and this is perhaps the chief praise that can be accorded him. He exhibits great ingenuity in incorporating the expressions of the writers on whom he relies for the substance of his sketches. The following is from the chapter on the Plains of Gallilee:

> The village of Nazareth lies directly north from Jerusalem, embosomed in the hills of lower Galilee. Fifteen of those mountain-hills meet together, and surround the plain of Nazareth like giant Anakims kneeling round the shrine of grace. Between them, narrow valleys run off in every direction, winding among the surrounding hills. The town itself is built at the foot of the western hill or mountain ridge, which rises nearly five hundred feet above it.
>
> The view from the summit of this hill is enchanting. Westward, the Mediterranean Sea, like a blue mantle, spreads along the horizon, Mount Carmel closing the view in the southwest. To the east, the Sea of Galilee, like a mirror of molten silver, smiles in the glad sunlight, its clear, crystal depths reflecting the dim outline of the Hills of Bashan, with their crest of evergreen oaks. On the north, Mount Hermon rears his snowy head, lord of the Sacred Mountain world. There Jesus, the carpenter of Nazareth, put on the attributes of divinity, and shone with a radiance all His own, yet brighter, infinitely brighter, than the sun at noonday. At our feet is Nazareth, the Saviour's early home. Yon fountain sending up its sparkling waters, and stealing away unobserved like the hand of true charity, is the Fountain of the Virgin, so called in honour of Mary, the mother of Jesus. How often has she drank of its cooling waters, and held the brimming cup to the lips of the infant Immanuel. How often have the steps of the Saviour wandered over these hilltops, and His gaze fallen upon the scene before us—perchance at twilight's silent, solemn hour, looking down upon the great plain below, where the din of battle has so often rolled, and the garments of the warrior been dyed in blood, and thinking of His own princely mission of Peace. How often has he looked out upon the western sea and watched the white sails go skimming down, fading away in the far distance like a bird in air, and thought of the great ships that in coming years would plough every ocean and furrow every sea with the glad tidings of His Blessed Word. And O, how often have His compassionate tears fallen on the green grass at our feet, at the dark and sinful condition of a ruined world: a world without Him utterly undone. The heart that can think of Nazareth, its inhabitants, and sacred associations, without emotion, is indeed calloused, and should never wander, even in imagination, over its sacred domains.

The last sentence is but another and a poorer version of a passage in Dr. Johnson's "Tour in the Hebrides:" "The man is little to be envied whose patriotism would not kindle on the plains of Marathon, and whose piety would not grow warm among the ruins of Iona." Mr. Headley can better collate than extemporize. Hence, the entire want of originality is one of the most prominent defects in this book.

Home Comforts; or, Economy Illustrated by Familiar Scenes of Every-Day Life. By Lillie Savery. New York: Bunce & Brother.

We do not like the laudation of this book, though in the garb of an advertisement, which follows on the title page. It may merit what is said of it, but people, on opening a volume, like to judge its good things for themselves. An eminent Cardinal, indeed, was wont to commend his own dishes, justified in so doing by their enormous expense and startling rarity; but the most prudent and becoming plan is to suffer your guests to commend for themselves. It was an excellent idea to novelize what concerns home arrangements, so far as these are connected with any principle, so that in a pleasant story one might be brought to examine the rudiments of taste, order, and frugality, and learn how far they conform to the conditions by which these qualities may be assured. Many who are really desirous of practising economy, fail to realize it from wrong apprehensions, which are here corrected, led away as they are by the contagious examples of neighbours, and the caprices of fashion. The first condition of economy is the right estimate of means at command; the second, the right application of those means. It is in the latter that most fail, in part from lack of knowledge of what is true taste, or deficiency in judgment, added to the ignoring of relative positions, in the forgetfulness that the outlay which is economy in one person, may be extravagance in another. So long as what is artificial and conventional is unduly appraised, so long will false distinctions abound, and appearance be sacrificed to comfort. We consider this, however dealt with, no trivial topic, so nearly does the right principle of establishing or conducting home arrangements affect the hourly well being of every individual. Christianity, after all, is the only true regulator. Disclosing man's relations to God and to his fellow men, it gives that clear insight into what is real and what fictitious, that enables him to do all things wisely and well.

The "immortal Vattel," not he of the Law of Nations, but who, as illustrious in his own sphere, so estimated his vocation as to throw himself on his sword on the failure of one dish at the royal table, would have been the one to appreciate a most excellent chapter on the philosophy of roasting and broiling. But by following Vattel, as set forth and explained by a steward conjured up by Cooper in one of his most racy sea-novels, things may be so highly stimulated as to glut the appetite, whereupon Lillie makes her appearance as a monitor.

> "Don't you think," said Salinda, "that salt is necessary?"
>
> "No more," said Mr. Savery, "than any of the other stimulants. If we ate less salt, we should drink less, and the world would be saved from the disgrace of drunkenness. We are so accustomed to the use of salt, that we never stop to inquire whether it is really useful or necessary, or beneficial or otherwise. But we won't stop to discuss this question now. It is enough for the present purpose that it shall induce you to think and inquire for yourself. We listen, Lillie."
>
> "There are more gluttons than drunkards in America—that is, persons who injure themselves by eating."
>
> "That is very true," said Mrs. Savery. "Only last month a young lady-friend of ours that had suffered for a long time with ill health, and loss of appetite, took a notion that she must have some hard clams, and in the course of the day she ate several dozen; some raw and some cooked, as people generally cook them—that is, nothing but warmed—not cooked at all—and in the evening she was taken with spasms, and came near losing her life. The stomach was paralyzed."

We have sat in banquet, ghostly or bodily, with most nations under the sun, digested birds' eggs with the Chinese, and tested the sweetness of Turkish condiments, and the bitterness of Arabian roots; yet we never before came upon "iced tea," and that too for a Sabbath arrangement. "Last summer we got in the habit of taking the tea iced, and really thought it better than when hot."

We have been, Lillie, (by the way, this is not your true name,) with the Doolittles at the farm, and are astonished at their behaviour; it is astonishing how ridiculous the apers of fashion become when viewed by those free from the delusive bewilderments by which a false position is maintained.

> "Do you think that Mrs. Doolittle will come this way, father," said Lillie.
>
> "Not a bit more than she would drive through fire. I doubt whether that Mr. What-do-you-call-him will ever hear that the family ever had any American ancestors. You know they have a coat of arms, and trace back on his side to some remote baronetcy. There is not an old castle in Sir Walter Scott's novels, that some of the Doolittle family were not connected with in their opinion. But here is the last baronial hall of the family."

We had hardly done gazing at the portrait of Doolittle himself, when we came unexpectedly on a lesson for mothers, in a little tyrant who locked his mother in the garden, and then required all sorts of promises before he would open the door. And this is the application: "Never give a child reason to say, 'You have broken your word.' Establish family discipline, and steadily maintain it. Train up a child in the way he should go, from the cradle, and you never will have to chase him down like a wild animal when he merits punishment."

This book of "Home Comforts and Economy," is far from tame; it has plenty of surprises, and teaches, in its own way, excellent lessons.

Herodotus, translated by Cary. Thucydides, translated by Dale. Sophocles, the Oxford translation. New York: Harper & Brothers.

Three valuable additions to the Messrs. Harper's Classical Library Series. Of the first of the above, Herodotus, it may be remarked that five translations have, at intervals, made their appearance, viz.: that by Beloc, which, though flowing and easy in style, was rather a translation from an indifferent French version than from the original Greek; a second, by Littlebury, which was a poor rendering from a bad Latin version; a third, which was a version of Littlebury's translation; a fourth, and the most elegant version of all, was that by Mr. Isaac Taylor; the last English version was that by Laurent, in making which the translator laboured under the twofold disadvantage of being an inaccurate Greek scholar and a far worse English one. The object of the present translator has been to keep as closely to the sense of his author as the idioms of the two languages would allow. He has adopted throughout the reading of Baehr, and, except in some few instances, which are pointed out in the notes, his interpretation also.

In the Thucydides we have a new and literal version from the text of Arnold, collated with Bekker, Goller, and Poppo. The object of the translator has been to give a version of the original so strictly faithful as to be of service to the classical student; while the style, though perfectly simple and unpretending, may contain nothing so opposed to the idiom of our own language, as to deter the general reader who may wish to know exactly what the Greek historian wrote.

In the present translation of the tragedies of Sophocles, the object has been to furnish an improved reprint of the Standard Oxford version, without depriving the original work of those features which have insured its favourable reception in both Universities. A careful version of the translation has been made throughout, with a close adherence to the text of Dindorf. The version has, where possible, been made more literal, especially as regards the choruses. Arguments before each play, and a brief introduction, have been added, and the notes have been considerably augmented. These additions, it may be observed, are distinguished by the initial of the present editor, Rev. Theo. Alois Buckley, A. M., of Christ Church, Oxford.

Lucy Boston; or, Woman's Rights and Spiritualism, Illustrating the Follies and Delusions of the Nineteenth Century. Auburn and Rochester: Alden and Beardsley.

A hearty good laugh, giving way to a broad sardonic grin, at follies that have been of mushroom growth. The heroine passes through all the phases of mundane rights, and all the spheres of supramundane spirits. It looks no further to the source of vulgar delusions than weak nerves and simple credulity on the one hand, and rascality on the other. The personalities with which it abounds are as unjustifiable as they are unnecessary; names clumsily veiled, constitute a poor equivalent for sufficient individuality in the portrayal of character; nor was there any reason for the reproduction of the blasphemous expressions which the members of spiritual circles choose to elicit out of their own hearts, and with which, in diabolic counsel, they regale themselves. We have no objection to works exposing the follies of the day—the more the better. But do let us have them free from such personalities as are here so much indulged in—let us strive, in fact, to realize, as much as possible, the generous and charitable sentiment of the poet, to "spare the person, while we brand the vice."

Little Silverstring; or, Tales and Poems. By William Oland Bourne.

Beautiful Bertha. By Mrs. L. C. Tuthill. New York: Charles Scribner.

Both stylish little books. The story of Bertha is in conversational form, and aims to tear away those deceitful illusions by which the young are led into error, and to disclose the true relations of things around them to their own well being, without injuring that beautiful web of fancy forever being wove from the glories of youth. Mr. Bourne, a gentle and accomplished writer, has expressed, through the pages of "Silverstring," in tales and poems, heart impressions which will charm many a winter circle, and give to each one some variety. The "Ripple of the Rill" is one of its gems; and if you wish to know who is Silverstring, why, she is a little flaxen-haired infant, with thoughts in the form of sweet smiles, as of a little angel. The volume is adorned with several appropriate illustrations.

The Good Time Coming. By T. S. Arthur. Boston: Crown & Co. Philadelphia: Bradley.

Mr. Arthur hit a rich vein when he took up popular proverbs as the text of his morals. Thus, in this, he strikes the key-note of Hope, so delicately attuned to all life's exigencies. The beings of his novels are commonly placed in known conditions of social life, and act irreproachably, according to the world's conventional code—the imagination playing in place of the heart. He seldom fails to please those who value common sense. There is, however, a uniformity in his works which the educated will quickly recognize, and which, therefore, in such quarters, detracts somewhat from their interest.

All Aboard; or, Life on the Lake. By Oliver Optic. Boston: Brown, Bazin & Co.

Seamanship on a Lilliputian scale, with a fresh breeze blowing, and sparkling adventures, magnified by boyish enthusiasm into soul-absorbing incidents. A roguish sea-dog, proves this Oliver Optic, when he gets into fresh water, though a capital commandant, well posted in naval epithets, and brimful of genial humour. A race, a chase, a surprise, a wreck, this bright little volume is a child's naval library, and should wake many a glee at the "Boat Club"—the name, by the bye, of a previous work by the same author, and of kindred character.

The American Almanac and Repository of Useful Knowledge for the Year 1856. Boston: Crosby, Nichols & Co. New York: D. Appleton & Co.

The present is the twenty-seventh volume of the American Almanac, being the seventh volume of the third series. No pains have apparently been spared in collecting full, authentic, and varied information concerning the complex affairs of the General and State Governments; and a map of official documents and private correspondence has been digested relating to the government, finances, legislation, public institutions, internal improvements, and resources of the United States, and of the several States. We have no doubt that the volume will be found equal to its predecessors in fulness and accuracy, and that it will sustain the high character of the American Almanac as a trustworthy manual for reference, and a full repository of useful knowledge.

The *Church Review*, for January, has for its contents, "Christian Evidences;" "Bolton's History of the Church in Westchester County;" "Free Churches Again;" "The Ministry a Pleasant Work;" "Recent Works on Christianity;" "Modern Millenarianism," with its usual amount of contributions to American Ecclesiastical History. We do not wish to say anything unnecessarily disparaging; but this is certainly a very inferior number to any that we have yet seen of this Review. Its tone is, in many respects, lower—its spirit is, in some measure, almost degenerate—its merits generally are slighter and more questionable. It boasts of new contributors, and exults in the circumstance of one of them, and a clergyman, having been "long a favourite contributor to the *Knickerbocker*." What recommendation this can be to a *Church* publication, we cannot imagine. So far, indeed, from its being any recommendation, we should think it quite the reverse. A clergyman who could waste his time—could prostitute his holy orders, to the writing of vain and trifling stuff for the *Knickerbocker*, can surely never be an acquisition to a *Church* Review.

Publishers, Critics, and Criticism.

Under this caption, the *American Publishers' Circular*, after venturing on some remarks as to the influence of the Press generally, passes to the prevailing character of book notices that appear in public journals. The former might pass for truisms; we notice the latter mainly with reference to the endorsement under which they find light. These are to the effect that "with few exceptions, and only in so far as they serve to advertise a book, literary notices are of comparatively little service to publishers; but infinitely less so to the mass of the people:" it being added, and truly, that "the reading public are too sensible to approve of such book notices as generally greet their eyes in the columns of almost every journal;" in which connection, the *Circular* continues:

> How, under the existing circumstances, could the results be expected to prove otherwise? Week after week, the same stereotyped nonsense and exaggerations—about "pathos," "intense interest," "general usefulness," "tenderness," "fine type," "beautiful paper," and "rich binding,"—by which the last as well as the present generations were so often swindled out of their money, and seduced into the perusal of bad books,—are printed in the columns of influential newspapers. It is this unblushing scandal of which the American people have so completely sickened; and not of literature. Give them honest, candid, fearless, able and elegant criticism; and it will be found more acceptable to the public, and more generally welcomed in the family circle, than the longest reports of murders, seductions, and the general catalogue of crimes, which are the result and disgrace alike of the baser passions. Every literary review could be made useful, instructive, and interesting. And every such composition should bear *prima facie* evidence, that its author understood his subject. But elegance of diction should be among the primal objects of the critic's ambition. He should always remember that it is incumbent upon him to do justice to at least three parties—himself, the author and publisher, and the public.

Publishers desire a stated advantage—the sale of their books; and vague terms of purchasable admiration no longer serving—the public paying no heed to their Muezzins, and scribes giving no signs of weariness in writing, rewriting, and italicising the same rich and bombastic expletives—they naturally wish something new in the way of criticism, deeming themselves doubtless the first discoverers both of its necessity and advantage. Is not this the sum and substance of the story? Honesty and ability—qualities including all the others set down, excepting "elegance"—are asked for in criticism, but on a plea, may we not suspect, far from disinterested, and suggesting, as an inference, that publishers themselves have not been banded with paid readers and suborned writers in "swindling the public" after the manner stated; that the moiling writers, of whom they now so grievously complain—the water having ceased to turn the wheel—are quite disassociated from them in any little "business arrangements," or "cordial understandings," and entirely independent of their promptings. And what is the condition by which a new era of literary honesty is to be inaugurated? It is, that such criticism "should be of service to publishers." Doubtless an honest review—which, by the way, could only be given by a man writing conscientiously—would be of immense service to publishers and authors, few of whom commonly get their deserts. But it would be a service of quite another sort than they probably surmise, though, as giving character to the sale of publications, it might, in like manner, aid the absorption of these. Many, we doubt not, would be willing to be extensively damaged in *status* and character, if thus pecuniarily benefited. The complaint of too general, too absolute, and even meaningless laudation, is, in itself, well founded; but any recommendation for rectifying an evil must be taken, *cum grano salis*, from the quarter whence it originates—if this quarter be, as it appears to be—(the book whence we have taken our text being the *Publishers' Circular*)—the publishers themselves. We may remark, *en passant*, that a publisher's standard of what book notices should be, must be essentially different from that which any critic, worthy of the name, would apply; and that no critic, hampered by the condition expressed in the term, "the benefit of publishers," (harmless if appearing only as a consequence,) could either be honest or able.

Nor can we be easily caught by the chaff of assumed simplicity in the declaration, that the public would forego so much of the news of the day as relates to all manner of crime, for the sake of this same "honest, candid, fearless, able, and elegant criticism." It would be another thing if publishers and authors made up the world; the one class may deem themselves the ample purveyors, the other the fashioners of the motley group of its inhabitants; but, after all, literature, with its full claims admitted, is but one department of science.

For any influence it carries with it, the complaint in the *Circular* might as well lie against the character of the journals to which publishers choose to send their books. To demand that a newspaper be honest in one department, though exhibiting this quality nowhere else, is to ask for something miraculous; the agency invoked being precisely that now charged with "swindling" the public—a public for whose interests the publishers care so much as to provide all the material for the "exaggerated nonsense."

Reynard has here got into the pulpit, (we ought, perhaps, to say the judgment-seat.) Until, Messrs. Publishers, you cease to issue "trash," you must not shrink from the responsibility of the fatherhood, nor complain of candid and searching opinions, albeit not always conveyed with a special view to "elegance of diction." You say you are asking for it; but you are asking only for what will amuse and interest the public to the extent of becoming purchasers of your editions, in itself quite a reasonable demand, though others must be judges of the mode of granting it. We are aware there are different grades of publishers, as among the general public, and that the "respectable" portion desire to be held in distinction, as at a far remove, from the so-called disreputable members of the fraternity; and without inquiring in how many instances this distinction is simply conventional, cannot avoid surprise at the churlish effort to attribute to the favour of writers of book-notices the greater run over all other publications secured by those openly appealing to the lowest passions. Such writers are adjured to turn over the debased portion of humanity, who thrive on the vilest pabulum, to the higher pretensions of respectable publishers. Well, do not many of the latter offer, in distilled form, and in its most subtle essence, poison for mind and soul? Half our labour in the literary columns of the *Churchman* is to detect the sophistry and expose the bane of volumes sent out under the highest auspices, not only as respects the reputations of their authors, and status of their publishers, but as endorsed by dignitaries in and out of the Church.

We would that in secular, aye, and in religious journals everywhere, honest criticism could be met with, even if ill said, and without the elegance here prescribed. The public would relish such criticisms, and buy the books cut up; writers writing on books, and writing conscientiously, would so entangle themselves with the literary tenets of the day as to compel them, for very conscience sake, to aim to get clear of these. Then we should have sure and determined progress. At present, even with criticism the most honest, only an ideal standard is upheld; there is absolutely nothing real and earnest; and the melancholy spectacle is beheld of men, with minds capable of weighing evidence, destitute of hearts capable of appreciating the character of that evidence. "Startling effects," so greatly desiderated by publishers, can be infallibly produced by the synthetic judgment attained by conscience. The most illiterate man will sooner reach to the essence, and more quickly discern the tendency of a book, than the most flippant and dexterous of the *illuminati*, whose lanthorn skulls give merely the feeble light of decomposition. The best, as the most worthless criticism, can have no influence except so far as it reaches the convictions of men, and this is only to be attained by the culture of the conscience—a thing which, with due deference we say it, cannot be purchased, bargained for, or controlled by the publishing guild. Let us have the criticism asked for, by all means. Honesty of purpose will commonly set men right as regards the truth. As matters now are arranged, the judgment of publishers is left, and might we not add, their consciences committed, to their salaried "readers." We may fairly charge the *Circular* with failure in the quality of honest boldness it so commends, in not stating what it conceives to be the "*few exceptions.*"

First English Printed Book.

The first book printed in the English language, the "Recueil of the Histories of Troy," which we have so often noticed, does not bear upon the face of it when and where it was printed. That it was printed by Caxton, we can have no doubt, because he says, "I have practised and learned, at my great charge and dispense, to ordain this said book in print." He tells us, too, in the title-page, that the *translation* was finished at Cologne, in September, 1471. That Caxton printed at Cologne, we have tolerably clear evidence. There is a most curious book of Natural History, originally written in Latin by Bartholomew Clanvill, a Franciscan friar of the fourteenth century, commonly known as Bartholomæus. A translation of this book, which is called "De Proprietaribus Rerum," was printed in England by Wynkyn de Worde, who was an assistant to Caxton in his printing-office at Westminster, and there succeeded to him. In some quaint stanzas which occur in this edition, and which appear to be written either by or in the name of the printer, are these lines, which we copy in the first instance, exactly following the orthography and non-punctuation of the original:—

> "And also of your charyte call to remembraunce
> The soule of William Caxton first pryter of this boke
> Jn laten tonge at Coleyn hyself to auance
> That euery well disposyd man may thereon loke."

That we are asked to call to remembrance the soul of William Caxton, is perfectly clear; but how are we to read the subsequent members of the sentence? The most obvious meaning appears to be that William Caxton was the first printer of this book in the Latin tongue; that he printed it at Cologne; and that his object in printing it was to advance or profit himself, in addition to his desire that every well-disposed man might look upon it. But there is another interpretation of these words, which is certainly not a forced one: that William Caxton was the first printer of this, the English book, and that the object of his printing it was to advance himself in the Latin tongue at Cologne. "This book" would appear then to be this English book, this same book. If a copy of this book, whether in Latin or English, printed at Cologne at so early a period, could be found, the question would be set at rest. There is a Latin edition printed at Cologne, in 1481, by John Koelhoff; and there is an edition in Latin without date or place. The first English edition known is that by Wynkyn de Worde, and that translation was made much earlier than the time of Caxton, by John de Trevisa. Caxton could scarcely have been said to have desired to have advanced himself in the Latin tongue, unless he had translated the book as well as printed it. The mere fact of his superintending workmen who set up the types in Latin would have done little to advance the knowledge of the language. We believe, therefore, that we must receive the obscure lines of Wynkyn de Worde as evidence that Caxton did print at Cologne, and that he undertook the Latin edition of Bartholomæus as a commercial speculation, "himself to advance," or profit.

And, indeed, when we look at the state of England after the return of Edward IV. from his exile—the "great divisions" of which Caxton himself speaks—we may consider that he acted with discretion in conducting his first printing operations in a German city. It must be also borne in mind that this was by far the readiest mode to obtain a competent knowledge in the new art. Had he come over to England with types and presses, and even with the most skilful workmen, the probability is that the man of letters who, two or three years before, had little or nothing to do in his attendance upon the Burgundian court, would have ill succeeded in so complicated and difficult a commercial enterprise. Lambinet, a French bibliographical writer, tells us that Melchoir de Stamham, wishing to establish a printing-office at Augsburg, engaged a skilful workman of the same town, of the name of Sauerloch. He employed a whole year in making the necessary preparations for his office. He bought five presses, of the materials of which he constructed five other presses. He cast pewter types, and, having spent a large sum, seven hundred and two florins, in establishing his office, began working in 1473. He died before he had completed one book; broken-hearted, probably, at the amount of capital he had sunk; for his unfinished book was sold off at a mere trifle, and his office broken up. This statement, which rests upon some ancient testimony, shows us something of the difficulties which had to be encountered by the early printers. They had to do everything for themselves; to construct the materials of their art, types, presses, and every other instrument and appliance. When Caxton began to print at Cologne, he probably had the means of obtaining a set of moulds from some previous printer,—what are called strikes from the punches that form the original matrices. The writers upon typography seem to assume the necessity of every one of the old printers cutting his punches anew, and shaping his letters according to his own notions of proportionate beauty. That the great masters of their art, the first inventors, the Italian printers, the Alduses, the Stephenses, pursued this course, is perfectly clear. But when printing ceased to be a mystery, about 1462, it is more than probable that those who tried to set up a press, especially in Germany, either bought a few types of the more established printers, or obtained a readier means of casting types than that of cutting new punches,—a difficult and expensive operation. Thus we believe the attempts to assign a book without a printer's name to some printer whose types that book resembles, can be little relied upon. Caxton's types are held to be like the type of this printer and the type of that; and it is said that he copied the types, with the objection added, that he did not copy the best models. What should have prevented him buying his types from the continent, as every English printer did until the middle of the last century? or, at any rate, what should have prevented him buying copies of the moulds which other printers were using? The bas-relief upon Thorwaldsen's statue of Guttenberg exhibits the first printer examining a matrix. But all the difficulties in the formation of the first matrix overcome, we may readily see that, at every stage, the art of making fusile types would become easier and simpler, till at length the division of labour should be perfectly applied to type-making, and the mere casting of a letter, as each letter is cast singly, exhibits one of the most rapid and beautiful pieces of handiwork that the arts can show.

But the type obtained, Caxton would still have much to do before his office was furnished. We have seen how Melchoir of Augsburg set about getting his presses: "He bought of John Schuesseler five presses, which cost him seventy-three Rhenish florins: he constructed with these materials five other smaller presses." To those who know what a well-adjusted machine the commonest printing-press now in use is, it is not easy at first to conceive what is meant by saying that Melchoir bought five presses, and made five other presses out of the materials. The solution is this: In all probability, this printer of Augsburg bought five old wine-presses, and, using the screws, cut them down and adapted them to the special purpose for which he designed them. The earliest printing-press was nothing more than a common screw-press—such as a cheese-press or a napkin-press—with a contrivance for running the *form* of types under the screw after the *form* was inked. It is evident that this mode of obtaining an impression must have been very laborious and very slow. As the screw must have come down upon the types with a dead pull,—that is, as the table upon which the types were placed was solid and unyielding,—great care must have been required to prevent the pressure being so hard as to injure the face of the letters.

A famous printer, Jodocus Badius Ascensianus, has exhibited his press in the title-page of a book printed by him in 1498. Up to the middle of the last century this rude press was in use in England; although the press of an ingenious Dutch mechanic, Blaew,—in which the pressure was rapidly communicated from the screw to the types, and all the parts of the press were yielding, so as to produce a sharp but not a crushing impression,—was gradually superseding it. The early printers manufactured their own ink, so that Caxton had to learn the art of ink-making. The ink was applied to the types by balls, or dabbers, such as one of the men holds who is working the press of Badius. Such dabbers were universally used in printing forty years ago. As the ancient weaver was expected to make his own loom, so, even this short time since, the division of labour was so imperfectly applied to printing, that the pressman was expected to make his own balls. A very rude and nasty process this was. The sheepskins, called pelts, were prepared in the printing-office, where the wool with which they were stuffed was also carded; and these balls, thus manufactured by a man whose general work was of an entirely different nature, required the expenditure of at least half an hour's labour every day in a very disagreeable operation, by which they were kept soft.

There were many other little niceties in the home construction of the materials for printing which Caxton would necessarily have to learn. But in the earlier stages of an art requiring such nice arrangement, both in the departments of the compositor, or setter-up of the type, and of the pressman, it is quite clear that many things which, by the habit of four centuries, have become familiar and easy in a printing-office, would be exceedingly difficult to be acquired by the first printers. Rapidity in the work was probably out of the question. Accidents must constantly have occurred in wedging up the single letters tightly in pages and sheets; and when one looks at the regularity of the inking of these old books, and the beautiful accuracy with which the line on one side of a page falls on the corresponding line on the other side, (called by printers "register,") we may be sure that, with very imperfect mechanical means, an amount of care was taken in working off the sheets which would appear ludicrous to a modern pressman. The higher operation of a printing-office, which consists in reading the proofs, must have been in the first instance full of embarrassment and difficulty. A scholar was doubtless employed to test the accuracy of the proofs; probably some one who had been previously employed to overlook the labours of the transcribers. Fierce must have been the indignation of such a one during a course of painful experience, when he found one letter presented for another, letters and even syllables and words omitted, letters topsy-turvy, and even actual substitutions of one word for another. These are almost unavoidable consequences of the mechanical operation of arranging moveable types, so entirely different from the work of the transcriber. The corrector of the press would not understand this, and his life would not be a pleasant one. Caxton was no doubt the corrector of his own press; and well for him it was that he brought to his task the patience, industry, and good temper which are manifest in his writings.—*American Publishers' Circular.*

* * *

An Eastern Scene.—There is the Damascus merchant, with flowing robe and capacious embroidered turban, sitting with calm dignity in the midst of his goods. Beside him is a Turkish Effendi, decked in a caricature of Frank costume, badly made and worse put on. Here is a mountain prince, sweeping along in crimson jacket covered with gold embroidery; the open sleeves hang gracefully behind, hussar fashion, while underneath is seen the delicate hues of the rich silk vest. A long train of secretaries, pipe-bearers, servants, and guards, follow him. Yonder is a Bedawy, spare in form and of dark visage; his piercing eye glances stealthily on all who meet him, and his step and bearing are constrained; he is dressed in a simple woollen *abeih*, with broad stripes of white and brown; and a rope of camel's hair binds on his head the gay *keftyeh*. Away beyond him stands a Druze sheikh, arrayed in a gorgeous silk robe, interwoven with threads of gold, and a carefully folded turban of spotless white; his left hand grasps the silver hilt of his heavy scimitar, while fierce determination and undaunted courage are reflected from his proud features. Here, too, is a Kurdish shepherd, with shaggy sheepskin cap and stiff felt capoie; and behind him marches a stately Persian, whose lofty conical head-dress, long tight robe, and flowing beard, almost make you believe that one of the monuments of Nineveh has started into life again. By the door of that *cafe* is a group of villianous looking Albanians, with their voluminous kilts and faggots of weapons stuck in their belts. The strange figures that are seen mingling with the throng, enveloped from head to foot in white sheets, are women.—*Porter's Five Years in the East.*

* * *

Panegyric on Beds.—The almost forgotten French romancer, Clemence Robert, thus warmly expressed himself on the comforts of the bed: "A bed is certainly the most precious and most favourable asylum found here below. In fact, when I look at it, and when I think, when I step into it, how one is suddenly, as if by enchantment, rid of fatigue, cold, wind, dust, rain, importunate visitors, tedious conversation, commonplace remarks, pompous assertions, bragging, putting forth headstrong opinions, contradictions, discussions, travelling stories, confidential readings of a poem or a whole tragedy, explanations or systems in long words, interminable monologues, and that in place of all these one has pictures, thoughts, memories to be called up, that he is in the midst of a chosen society, or phantoms and visions, just to the mind, and all these dreams, which a foreign writer calls 'moonlight of the brain;' when I think of all this as I look at a bed, I know not what words to make use of to express my enthusiasm and veneration, and I am almost ready to bow in adoration before it."

* * *

Eclipses in 1856.—There will be two eclipses of the sun and two of the moon, this year. A total eclipse of the sun will take place on the 5th of April, and an annular eclipse on the 28th of September, both invisible here. There will be a partial eclipse of the moon on the 20th of April, which will be visible early in the morning, and a similar eclipse on the 13th of October, also visible in the evening.

Advertisements.

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January 22d.—Lecture VI.—*Aids to Culture.* By the Rt. Rev. John Williams, D. D., Assistant Bishop of Connecticut.

January 29th.—Lecture VII.—*The Character of Charles I.* By the Rev. A. Cleveland Coxe, Rector of Grace Church, Baltimore.

February 5th.—Lecture VIII.—*The Body as a Residence.* By Lewis W. Mansfield, Esq., of Cohoes, N. Y., Author of "Up-Country Letters," &c.

February 12th.—Lecture IX.—*Life in Boston, Two Hundred Years Ago.* By the Rt. Rev. Thomas M. Clark, D. D., Bishop of Rhode Island.

February 19th.—Lecture X.—*Mohammed, His History and System, as Compared with Christianity.* By Rt. Rev. John H. Hopkins, D. D., LL. D., Bishop of Vermont.

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To the Course—Gentlemen, $2; Ladies, $1; Members of the Brotherhood, $1. Single admission, 25 cents. Tickets to be obtained at the office of this paper; of Thomas N. Stanford, No. 637 Broadway; Dana & Co., No. 381 Broadway; the members of the Brotherhood generally, and of the following Committee: Thomas P. Cummings, No. 121 William street; John H. Ruckel, No. 220 Greenwich street; E. W. Welchman, No. 84 Broad street. nov29-tf

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je21-1y

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Horatio Potter,
Prov. Bishop of the Diocese of New York.
September 21, 1855. my3-tf

THE MISSES ROHR RESPECTFULLY INFORM their friends and the public that their Day and Boarding School, No. 151 West Thirty-fourth street, will be re-opened on Thursday, September 13th. Circulars can be obtained at their residence, No. 151 West Thirty-fourth street. jy26-tf

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BOARDING SCHOOL FOR BOYS, NORWALK, CONNECTICUT.—C. M. SELLECK, Principal.—This School will commence its second session on Wednesday, the 5th of September next. The School is located in a central yet retired part of the village of Norwalk, Connecticut. This place borders on Long Island Sound, about 40 miles from New York city. By means of New York and New Haven Railroad, communication between the two places is rendered easy, frequent, and rapid.

Every facility will be offered for a thorough prosecution of all the English and Classical studies necessary to a preparation for college, or for engaging in any of the commercial or active pursuits of life. The Classical department will be under the charge of a competent teacher, who will devote his entire time to that division of the School; also, the division of higher Mathematics and the Natural Sciences. Tuition will be given in the Modern Languages; also, in Music, Drawing, etc. The design of the Principal will be to secure to the pupils placed under his care a thorough and complete preparation for College or for Business. The proper physical, mental, and moral cultivation of his pupils will also engage his strict attention.

The number of scholars is limited. The terms of the school are $225 per annum. The Modern Languages, as also Music and Drawing, are at an advanced charge of the above rate.

Any information in relation to the School will cheerfully be given, either by personal application to or correspondence with the Principal, at his residence, Norwalk, Conn. He has the pleasure of referring to the following persons:

Rev. R. B. Van Kleeck, D. D., New York; Rev. Wm. C. Mead, D. D., Norwalk, Conn.; Rev. T. W. Coit, D. D., Troy, N. Y.; Rev. T. A. Starkey, Albany, N. Y. oct18-tf

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ROSE HILL BOARDING SCHOOL FOR YOUNG LADIES, at Danbury, Conn., Mrs. G. M. WHITE, Principal.

The Summer Term commences the first of May, and the Winter Term the first of November, each consisting of twenty-two weeks. The number is limited to twenty-five; the location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious.

For reference and terms, apply to the office of the *Churchman*, or to W. T. Pinkney, President of the Astor Insurance Company, 67 Chatham street, or to C. H. Roach, Esq., 826 Greenwich street, or 21 Park Place, New York. a5-1y

DRAPERS AND TAILORS.

CIRCULAR TO THE GENTLEMEN OF NEW YORK AND ITS VICINITY.—*WM. S. VANDERBILT & BROTHERS' GENTLEMEN'S AND BOYS' FASHIONABLE CLOTHING STORE, NO. 408 BROADWAY, NEW YORK.*

WM. S. VANDERBILT & BROTHERS, through the medium of this circular, return their sincere thanks to the gentlemen of New York and the surrounding country, for their kind and liberal patronage extended towards them, and hope, by attention to business, to merit a continuance of their favours. We have on hand, at all times, a choice selection of French and English

CLOTHS AND CASSIMERES.
Also, a large assortment of Plain and Fancy
SILK, SATIN, AND VELVET VESTINGS
We have constantly on hand a large stock of
READY-MADE CLOTHING,

consisting of Black and Coloured Cloth, Frock, and Dress Coats; Black and Fancy Cassimere Pants; Black and Coloured Silk and Velvet Vests; together with a large lot of

BOYS' JACKETS AND PANTALOONS
Made up in the latest and best styles, and of the best material.
GENTLEMEN'S FURNISHING ARTICLES,
in great variety, constantly on hand.

Merino, Canton, and Shaker Flannel Shirts and Drawers; Fancy Silk and Satin Cravats; Superb Black and Coloured Kid Gloves; large assortment of Gents' Half-Hose, together with a great many other articles in the furnishing line.

WM. S. VANDERBILT & BROTHERS,
Clothing Establishment, No. 408 Broadway, New York.
dec6-3m

G. A. HUNTER, CLOTHING WAREHOUSE, NO. 290 BOWERY, THIRD DOOR ABOVE HOUSTON STREET, NEW YORK.—G. A. H. keeps constantly on hand a great variety of Men's and Boys' Clothing, of the latest and most fashionable styles.

N. B.—Every article made to order at the shortest notice.

☞ Gents' Furnishing Goods. ☜

sep13-1y

CLERICAL TAILOR.—NELSON JARVIS, MERCHANT TAILOR, New York, has removed his business from No. 130 Broadway to No. 120 Bleecker, corner of Wooster street. which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the rev. the clergy and laity of this city, and throughout the United States, to the following particulars relative to his business, assuring them that every effort will be made on his part to render his establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, namely: Clerical and Citizens' Department.

The Clerical Department embraces the following articles, to wit:—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS for midsummer, SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk, which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad, both of the clergy and laity, who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, whether much or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description. mh1-tf

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BISHOPS' ROBES.—THE SUBSCRIBER WOULD RESPECTFULLY announce to the Bishops of the Church in the United States that he is prepared to execute with promptness all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, together with perfect fitting vestments, has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those rt. rev. gentlemen who have already favoured him with their orders.

NELSON JARVIS, Clerical Tailor,
mh1-1y No. 120 Bleecker street, corner Wooster street.

JAMES H. STEVENS, MERCHANT TAILOR AND CLOTHIER, No. 28 BOWERY.—Spring Stock on hand, and Fashions decided on. apr5-1y

MUSIC AND MUSICAL INSTRUMENTS.

NOVELLO'S CHEAP MUSIC, (IMPORTED FROM ENGLAND,) 389 BROADWAY, N. Y.

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NOVELLO'S OCTAVO EDITIONS OF ORATORIOS IN VOCAL SCORE, with a separate accompaniment for the Organ or Piano-Forte. By Vincent Novello. These works will be found appropriate presents, combining elegance with moderate outlay for a standard work.

WORKS ALREADY COMPLETED:

HAYDN'S		
Creation,	(Bound)	$1.25
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MOZART, HAYDN AND BEETHOVEN.		

The Three Favourite Masses, with the Latin words, and an English adaptation by E. G. Loraine, Esq., namely:

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ROMBERG'S		
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All the Choruses from the octavo editions may be had separately, from 3 cents to 13 cents each.

Also each piece from the above Oratorios to be had separately in full music size. jy10-tf

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FIRST PREMIUM GOLD MEDAL PIANO FORTES. STEINWAY & SONS, MANUFACTURERS, 84 AND 88 WALKER street, near Broadway, New York, respectfully call the attention of the public to their splendid assortment of semi-grand and Square Pianos, which, for volume of tone, elasticity of touch, beauty of finish, in short, everything that renders a Piano perfect, are unsurpassed. They were awarded the First Premium for both kinds, in competition with the most distinguished makers from Boston, Philadelphia, New York, and Baltimore.

NEW TRIUMPH.

Steinway & Sons have just been awarded the FIRST PREMIUM GOLD MEDAL (over all competitors) at the late Fair of the American Institute, Crystal Palace, for the BEST Pianofortes. dec27-1y

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AN ORGAN FOR SALE, OF THE FOLLOWING DESCRIPTION:

CC 8 ft. to G in alt.
Open Diapason, 8 ft.
Stop Diapason, 8 ft.
Principal, 4 ft.
Fifteenth, 2 ft.
Pedals, 2 octaves.
Mixture, 3 ranks.
Traverse Flute, 4 ft.
Salicional, 8 ft.
Flauto Dulcis, 4 ft.
Clarionet, 8 ft.
Violoncello, 8 ft.
Sub Bass, 16 ft., with coupling and Crescendo Pedals.

This organ was built expressly to order, last spring, by Carl G. Weigle, of Stuttgart, Germany. It has the most recent German improvements, and is of great power and superiority of tone. The key-board is separated from the body of the instrument, so that the organist can face the congregation. It can be cased to suit any style of architecture, and, if required, another sound board and set of keys can be added at a comparatively small expense. To be seen at the Organ Factory of

HALL & LABAGH,
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December 18, 1855. dec20-tf

W. T. REID, MANUFACTURER OF PIANO-Fortes, respectfully invites attention to his improved Pianofortes, which, for delicacy of touch, and richness of tone, and strength of construction, cannot be surpassed, and which are offered for sale at the lowest manufacturer's prices. Old Pianos taken in exchange. Pianos tuned, repaired, and to let. Apply at the manufactory, Nos. 155 and 157 Centre street, corner of Canal. dec13-1y

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Piano Forte Warerooms, Bible House.
N. THURSTON & SONS,

MANUFACTURER OF SQUARE AND UPRIGHT (COTTAGE) PIANO Fortes, would invite the attention of purchasers to their large assortment of Square and Upright Piano Fortes of their own manufacture. Also, a large assortment of new and second-hand Upright and Square Piano Fortes to hire on as reasonable terms as can be had elsewhere. Piano Fortes taken in exchange. Particular attention paid to repairing, tuning, &c.

N. THURSTON & SONS,
oct11-1y 8 and 10 Bible House, Astor Place and Fourth Avenue.

WORLD'S FAIR PREMIUM PIANO FORTES.—THE subscribers have the pleasure to announce that, in addition to the numerous testimonials from the American Institute and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6½ to 7½ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.

GROVESTEEN & TRUSLOW,
505 Broadway, adjoining St. Nicholas Hotel, N. Y.

☞ Melodeons of a very superior quality constantly on hand.
oct11-1y

REMOVAL.—BACON & RAVEN HAVE, IN CONSEQUENCE OF the extension of Canal street, removed their Piano Forte Wareroom to No. 135 Grand street, one block east of Broadway. They offer their friends and the public at their new place of business an extensive assortment of Piano Fortes, warranted in every respect.
mr22-1y

P. LYNCH RESPECTFULLY INVITES ATTENTION to his improved "DIAGONAL SCALE PIANO FORTES," which, for power and richness of tone, cannot be surpassed. Pianos to let on hire. P. LYNCH.

Manufactory and Warerooms 833 Broadway, one door below Thirteenth street. m29-1y

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WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, No. 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Sets of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter.
m1-1y

CHURCH, PARLOUR, AND CHURCH BARREL ORGANS.—The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mh1-1y

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CHURCH ORGANS.—THE SUBSCRIBER HAS CONSTANTLY on hand organs of the following description for sale:

No. 1. Three stops—7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
No. 2. Four stops—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.
No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.
No. 4. Eight stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. Ten stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. Twelve stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.

The above dimensions are for Grecian cases, if Gothic, they are somewhat higher. Two second-hand organs with two sets of keys each. For further information apply to

mh1-1y HENRY ERBEN, 172 Centre street, N. Y.

ORGANS.—HENRY CRABB, FLATBUSH (near Brooklyn), L. I., having made extensive enlargements last season to his Manufactory, is prepared to furnish Church Organs of every size at the shortest notice, and of a quality not exceeded by any, and on as favourable terms.

Being located where rent and expenses of living are comparatively light, and having associated with him his five sons, doing the work ourselves, enables us to furnish Organs of good quality at low price.

Application by letter will receive prompt attention. Omnibuses run from Fulton Ferry every few minutes to the Factory in Clarkson st., Flatbush.

N. B.—We have several Organs building, from those of 6 stops up to 80, with 32 feet pipes. We can refer to some of the best Organs in our Cities for specimens of our work, such as the Organ in the Church of the Holy Trinity, Brooklyn, and others. *ap19-1y

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LARGE CHAPEL ORGAN FOR SALE, MADE BY H. ERBEN, containing Op. Dia., St. Dia., Principal, 15th, Flute and Trumpet—(GG Organ) in a general swell, to be seen at Hope Chapel, 718 Broadway, near Fourth street. For terms apply to JULIAN G. DAVIES, Piano Forte Wareroom, 773 Broadway, New York.
a12-tf

BELLS! BELLS!!—THE SUBSCRIBERS, AT THEIR LONG established and enlarged Foundry, manufacture upon an improved method, and keep constantly on hand a large assortment of their superior BELLS, of all descriptions, suitable for Fire Alarms, Churches, Academies, Factories, Steamboats, Plantations, &c., mounted with their "Rotating Yoke," and other improved Hangings, which ensure the safety of the Bell, with ease and efficiency in ringing. Warrantee given of tone and durability. For full particulars as to Chimes, Keys, Weights, &c., apply for Circular to A. Meneely's Sons, West Troy, Albany County, New York.

HITCHCOCK & CO., Agents, 116 Broadway, New York.
m1-1y*

PROTESTANT EPISCOPAL BROTHERHOOD OF NEW YORK.—The object of this Brotherhood are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Charity Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of the Brotherhood, shall, if not *physically* disqualified, be entitled thereto upon a written application, and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Brotherhood upon application, if a resident of New York, and not under 18, nor over 55 years of age.

Counsellor—The Bishop of the Diocese, *ex-officio.*

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Pamphlets containing the Constitution, By-Laws, &c., of the Brotherhood may be obtained of any of its officers or members. Parties out of the city wishing pamphlets, &c., are requested to address the Corresponding Secretary. mh1-1y

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LOOKING GLASSES, WINDOW CORNISHES, BASE Tables, Portrait and Picture Frames, Gilt Mouldings, manufactured on the premises, and for sale. Also, Looking Glass Plates, Gold Leaf, fine Whitening, Coopers' Glue, Plate Glass, Diamonds, and every article in the Looking Glass line at wholesale and retail.

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JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. *mh8-1y

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MRS. E. BERRIAN, 180 BOWERY, BETWEEN Broome and Spring streets, keeps constantly on hand a very large assortment of Window Shades and Paper Hangings; also, Lace and Muslin Curtains, Cornices, Brass and Gimp Bands, Cord and Tassels, Trimmings, Fireboard Patterns, &c., &c. Ladies, call and see.

mh29-1y MRS. E. BERRIAN.

SHOW CASES, THE CHEAPEST AND BEST IN THE UNITED STATES.—Silver, German Silver, Mahogany, Rosewood, and Black Walnut, warranted superior, and sold cheaper than at any other establishment. Country orders, by letter, punctually attended to. Wareroom, No. 12 Park Place: Factory, No. 12 Canal street, New York.

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R. A. LEWIS, AMBROTYPE, PHOTOGRAPH, AND DAGUERREOTYPE GALLERY, No. 142 CHATHAM STREET.—The new style of Ambrotypes taken at this establishment are clear, brilliant, and beautifully coloured. They excel the finest miniature on Ivory. The time of setting for them is from three to eight seconds. They are taken equally as well in cloudy as in clear weather.
nov29-1y

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DR. RODMAN A. BRUSH, NO. 135 GRAND STREET, NEAR BROADWAY.—He hopes to merit a continuance of that confidence in his skill which has been evinced to him for a number of years, and will, as heretofore, use every endeavour to attain the *ne plus ultra* of his art. The following are some points in his practice, varying from the customary routine:—

First—The preservation of Teeth that have become diseased and painful.

Second—The lessening of pain in extracting Teeth by local application.

Third—The insertion of full or partial sets, or single Teeth, on the atmospheric plan.

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Fifth—The operating department is attended by himself in person. The laboratory is also under his immediate supervision, and the best workmen employed.

"Let no unpractised hand e'er guide the steel,
Where polished point must carry woe or weal."

Office hours from 9 A. M. to 6 P. M.

COMPOUND ORRIS DENTIFRICE, for cleansing the teeth, and imparting a pleasant odour to the breath.

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DR. A. STARR, SURGICAL AND MECHANICAL Dentist, No. 428 Grand street, between Attorney and Ridge sts., New York. a5-1y

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BRITISH COMMERCIAL LIFE INSURANCE COMPANY, LONDON AND AMERICA.—Capital, $3,000,000, with a surplus of $2,489,000, $100,000 of which is deposited with the Comptroller of the State. This Company offers the following among other

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Low rates of insurance without profits.
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NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation ten years, and now have an accumulated fund of $902,062 70, principally invested in New York and United States stocks, and bonds, and mortgages.

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George Wilkes, M. D., and C. R. Bogert, M. D., at No. 5 St. Mark's Place, Medical Examiners; at the office every day from 1 to 2 o'clock P. M. jan1-tf

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THE MARKET FIRE INSURANCE COMPANY, CAPITAL, $200,000. Office, No. 286 Pearl street, Market Bank Building, and No. 52 Wall street.

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This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favourable terms. ASHER TAYLOR, Secretary.

feb24-1y

FIRE INSURANCE.—ROYAL INSURANCE COMPANY OF Liverpool and London, England. Office, No. 76 Wall street, corner of Pearl street. Authorized Capital, £2,000,000 Sterling, or $10,000,000; paid up Capital and Surplus, $2,000,000. A Special Fund of $150,000 invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

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LAFARGE FIRE INSURANCE COMPANY, IN THE CITY OF NEW YORK.—Office, corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, $150,000. Insures Buildings, Merchandise, Furniture, and other Personal Property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

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Moses A. Hoppock,
William Hustace,
Harrison Jones,
Valentine Kirby,
D. Randolph Martin,
Cor. V. B. Ostrander,
Jeremiah Robins,
Benjamin S. Taylor,
Barrett H. VanAuken,
Ward A. Work,
Nathaniel Weed,

C. V. B. OSTRANDER, President.
George W. Savage, Secretary. my3-1y

FALL AND WINTER FASHIONS.—A GOOD ASSORTMENT of HATS, CAPS, and FURS, of every description, at No. 236 Bleecker street, cheap for cash. The subscriber's friends and the public are invited to call and examine the stock, which will be such as to meet with their entire satisfaction.

Furs and Muffs altered to the latest fashions.

EDWARD PHILLIPS,
nov15-1y No. 236 Bleecker street, New York.

For the Churchman.

THE WESTERN INSTITUTION FOR THE POOR.

In the *Churchman* of Oct. 4, 1855, the undersigned acknowledged the contributions received in aid of his institution up to that date. Subsequent donations are hereby very gratefully acknowledged as follows:—In New York city and vicinity, $272.50: Rev. Richd. Cox, $3; a Friend, $2.50; Rev. F. E. Lawrence, $3; Rev. Dr. Tyng, $20; Cash, $2; B., $10; Cash, $10; D. H. Arnold, $5; Cash, $10; P. Lorillard, $10; Rev. Dr. Higbee, $5; D. Haddan, $5; Cash, $5; Rev. S. H. Weston, $5; Cash, $10; Cash, $5; Do., $10; Cash, $1; Calvary Church, Williamsburgh, by Rev. Mr. Sayres, $10; Sunday school of the same church, by the same, $12.50; G. H. H., $3; Sunday school of the Floating Church of the Holy Comforter, by Rev. Mr. Johnson, $2; a Churchman, $3; Rev. W. Walton, $5; Mr. Mitchell, $2; Cash, $4; A. V. Williams, M. D., Bloomingdale, $4; Calvary Church, by Rev. Dr. Hawks, $25; Cash, $1; W. N. Seymour, $2; Rev. Dr. Wiley, $10; Rev. C. L. Brace, $25; John Gould, $10; Mrs. Amelia Jacobson, $5.50; Mrs. Shaw, $2; Asa S. Porter, $15; Rev. P. S. Chauncey, $10. Add to these the amount of contributions acknowledged in the *Churchman*, October 4th, and the whole amount of donations in cash, in New York and vicinity, is $519.29. The undersigned remembers, with gratitude, favours received, in the form of free tickets, on the railroads and steamboats on which he travelled, to the amount of $100, including the deduction of half the emigrant fare for four adults and twelve children on the New York and Erie Railroad. Of these children, nine have been adopted into good families; and two of the adults have good places in this vicinity, and good wages. We have now, in our Mission family, eleven children and four adults, for whom, during a severe winter, provision, in clothing and food, must be made. More than half of the amount acknowledged above went to pay a debt of a year's standing, and a part for the purchase of lumber; but winter set in upon us before we could make our buildings comfortable, or gather our crops, and the products of our summer toil are now covered with the snow; our potatoes are frozen in the ground, and we have everything to buy, at high prices, with a salary, as missionary at large, of $150 or $200 per annum, and a missionary horse to keep for this laborious service.

This faithful horse hauls most of the wood for four stoves, (a less number would not make our rooms comfortable,) and the missionary has it to bring from the woods and cut. Sometimes the thermometer stands at eighteen degrees below zero, and even then he teaches the orphans of his family four or five hours of the day, spends the rest of the day in providing wood, food, &c., studies at night, and travels to his appointments on Saturday.

At times his purse is empty, but he incurs no debt; and "the Father of the fatherless" provides for the orphan poor, and we have never yet lacked bread. We tender our grateful acknowledgments to our benevolent friends who have sent us second-hand garments and articles of food, and earnestly solicit further aid; and especially from those who have pledged their contributions in aid of this good work, we would request as early a remittance as convenient. Once safely through one of our severest winters, we hope, by God's blessing, to get along with less aid and more comfort; but for two or three months we shall need the contributions of our friends, and may God abundantly reward and bless them.

Contributions may be sent to Sam. Barber, No. 79 Water street, New York; or to the undersigned.

C. C. Townsend, Missionary.

Iowa City, Iowa, January, 1856.

EPITAPH FOR VOLTAIRE.

To the Editor of the Churchman:

Mr. Editor:—Reading the other day that, to the *bookworm*, invaluable periodical, the *Bulletin du Bibliophile*, I came across the following hitherto unpublished *proposed* epitaph on Voltaire; and I have thought that you would not be unwilling to let your readers have a sight of it. It strikes me as being peculiarly well turned and well put. I premise a few sentences, derived, in substance, from the *Bulletin*, merely to give an account of its author and its occasion. Among the ecclesiastics who were constantly the butt of Voltaire's powers of ridicule, the Abbe Riballier was by no means the least important. No occasion was let slip by the philosopher to bring the unhappy churchman into disrepute and contempt. For instance, in a letter addressed to the Bishop of Anneci, he declares that the Bishop would be glad to send *a l'enfer* certain individuals, whom he names, among them the Kings of Prussia and England. "It would suit you," he adds, "and especially the Abbe Riballier, to play the judge over all these people, inasmuch as he has already *four nations* subject to his commands." The Abbe was syndic of the Faculty of Theology, and grandmaster of the College of the *Four Nations*—as indicated by the above play on words—and royal censor. When Voltaire died, the friends of M. Necker—of whose *salon* he was the hero—resolved, in one grand burst of enthusiasm, to club together and cause a statue to be erected to his memory. This coming to the ears of the Abbe, he wrote this epitaph for inscription on the proposed memorial:—

En tibi dignum lapide Voltarium,
Qui
In poesis magnus,
In historia parvus,
In philosophia minimus,
In religione nullus;
Cujus
Ingenium acre
Judicium præceps,
Improbitas summa:
Cui
Arrisere mulierculæ,
Plausere scioli,
Fovere prophani;
Quem
Irrisorem hominum deumque,
Senatus, populus, atheo-physicus,
Acre collecto
Statua donavit.

THE GAS AND THE FROST.

Office N. Y. Gas Regulator Co.,
New York, January 15, 1856.

To the Editor of the Churchman:

Sir:—As a great deal of trouble has arisen from the extreme cold of the past few days, in freezing up gas-pipes, metres, &c., allow me to state, through your columns, the causes and remedy. Where the frost strikes the pipe in crossing under iron gratings from the side-walk or in alley-ways, or any other opening, it freezes the condensation of gas, making a kind of crystallization or gauze-work, like a spider-web, and, where the pipe is not too large, will completely stop the flow of gas. This net-work is similar to a spider-web. In most instances it can be thawed out by simply holding a flame from a newspaper or from a torch of pine-wood and alcohol upon a shovel; it will in a few minutes be entirely free. All wet meters should be filled with alcohol immediately, if not done; and pipes crossing open passages should be boxed or covered with woollen coverings. All this can be done before you can send for some one to tell what should be done. Cold weather will not have any effect upon the regulator. Many of the stores on Broadway, for the last few evenings, were without light.

J. L. Douglass, Secretary.

Fortune.—In whatever country a man may hide himself, fortune and the malice of an evil man will be sure to find him out; for which reason the soul ought to withdraw itself into its impregnable fortress of constancy, whence, if it looks with contempt on all human things, the darts which fortune and the world shall throw at him will fall innoxious at his feet.

We are all accountable for our actions to the good Author of our being; hence how necessary it is that we should always live in perfect uniformity to those divine laws which have been given to us for our guidance through life.

Physical Effects of Modern Business Habits.

Apart from the deleterious effects exerted upon the morals by the system in which business is now pursued, there is one matter too frequently, it appears to us, overlooked, calculated in no small degree to lead to disastrous results, in more than one point of view. Within a few years, the bulk of the trade carried on between the West and South and our large cities, is concentrated into a few weeks in the Spring and Fall. No one can imagine the hurry and bustle consequent upon the accumulation, at one time, of a large number of country merchants, all eager to purchase and return home as speedily as possible, except from his individual experience or actual examination of the attendant consequences in any large jobbing establishment. The full powers of every employee are taxed to the utmost, in order that the largest amount of trade may be secured, and no customer go away without receiving the full share of attention to which he is entitled. There are no idlers at such times, but the busy season forces each one to exert himself to the uttermost, and day and night are devoted to accomplish the task. Large numbers of young men, and lads under twenty years of age, are found in all the stores to which we allude, upon whom the weight of this business, thus compressed into so short a space, chiefly falls. The salesman's task ends with the day, for the evening is devoted to other purposes; but those to whom we refer are not only kept all day attending upon the salesmen—carrying and opening goods, and replacing them after use—but are detained until midnight, and frequently after, in assorting together and packing up the articles purchased. This is carried on night after night, without intermission, for a period of about two months—Saturday evening itself furnishing no exception, whilst, we fear, the Lord's Day, in some instances, presents no barrier to the stern mandates of trade. It is impossible that the frame of any young man, or lad of the age mentioned, can endure this taxation without serious and permanent injury. Until the full growth is attained, nature makes severe demands enough upon the constitution, and all is needed of the rest which she prescribes for a healthy development of the system. Disease must be attendant, sooner or later, upon such unnatural exertions; and the wear and tear, which is far greater than any amount of bodily health can endure, will evince itself in a premature weakening, if not destruction, of the vital powers. True, the ill effects may not at once be apparent, but they will be no less certain. The skilful gardener can force a tree to produce fruit long before the natural time, but the result is the early destruction of the tree. And so work exacted may be performed, but the loss of vigour and life itself may be the ultimate consequence. And this pernicious system in the transaction of business leads inevitably to the formation of vicious habits. The strength is exhausted, and something must be taken to sustain the animal functions. Stimulants are resorted to for that purpose, and the taste thus contracted ends in drunkenness.

The responsibility of these results rests upon the head of the establishment. All might be avoided by the employment of a few more hands, not boys, but able-bodied men, capable of sustaining the fatigue; whilst even their number should be so increased as not unnecessarily to oppress any one. No young man, or lad under twenty, should be detained longer than seven o'clock in the evening. How many of them, under the present system, keep in bed, at such seasons, the entire Lord's Day? Let those answer who are most conversant with its effects.

We were struck, not long since, in reading the life of Samuel Bridgett, a merchant of Bristol, England, as portrayed in a recent work of Peter Bayne's, entitled the "Christian Life, Social and Individual," with the views which he, as a Christian commercial trader, entertained of the comfort and happiness of those about his establishment. "We learn next," says Mr. Bayne, "that he has a warm and honest sympathy with his men. It is not the result of their work in the shape of his own profit which gratifies him, so much as the satisfaction and advantage of all who work along with him. We find no niggardliness, no appearance of strain, in his efforts to attain wealth. If he get more work out of men than other masters, his employed get more from him in the best forms than other men. At the time of his entering partnership, the working hours are from six in the morning to nine at night. This goes against the new partner's grain. 'I do not like to see you here,' he would say to the employed. 'I want to see you at home. We *must* get done sooner.' Dismissal at half-past eight is attempted, and the men are greatly relieved. If there are too few men, more can be added; if there is trifling, men must go altogether. As the business enlarges, the time shortens; and Samuel does not rest until he sees his men all trooping off cheering to their families at five, or half-past five, in the evening." It would be well if similar kindly feelings were more prominent in our business circles.—*Episcopal Recorder.*

The History of Pews.—In Anglo-Saxon and some Norman churches of early date, a stone bench was made to project within the wall running round the whole interior, except the east end. In 1319 they are represented as sitting on the ground, or standing. About this time the people introduced low, rude, three-legged stools promiscuously over the church. Wooden seats were introduced soon after the Norman conquest. In 1287 a decree was issued in regard to the wrangling for seats, so common, that none should call any seat in church his own except noblemen and patrons, each entering and holding the one he first entered. As we approach the Reformation, from 1530 to 1540, seats were more appropriated, the entrance being guarded by the cross bars and the initial letters engraved on them. Immediately after the Reformation the pew system prevailed, as we learn from a complaint the poor Commons addressed to Henry VIII. in 1546, in reference to his decree that a Bible should be in every church at liberty for all to read, because they feared it might be taken into the "*quyre*," or some "*pue*." In 1608 galleries were introduced. As early as 1611, pews were arranged to afford comfort by being baized or cushioned, while the sides around were so high as to hide those within—(a device of the *puritans* to avoid being seen by the officers who reported those who did not stand when the name of Jesus was mentioned.) The services were often greatly protracted, so that many would fall asleep. Hence Swift's pithy allusion:—

"A bedstead of the antique mode,
Compact of timber many a load,
Such as our ancestors did use,
Was metamorphosed into pews;
Which still their ancient nature keep,
By lodging folks disposed to sleep."

With the reign of Charles I. the reason for the heightening of the sides disappeared; and from the civil war they declined gradually to their present height.

Character of Sydney Smith.—The combination "most devoutly to be wished" is an alert mind and easy temperament; but the two are seldom found together. Quickness of conception and aptness of fancy are often embodied in a mercurial frame, and the nervous and sanguine quality of the body is a constant strain upon vital force, and tends to produce the irritability of a morbid or the grave errors of an animal enthusiasm. Hence the most famous wits have seldom proved equally satisfactory as intimate companions and judicious allies in a serious enterprise. Imprudence, impulse, and extreme sensitiveness, thus united to uncommon gifts of mind, are liable to make the latter more of a bane than a blessing; while the same endowments blended with a happy organization are the prolific source of active usefulness and rational delight. Seldom have these results been more perfectly exhibited than in Sydney Smith—a pioneer of national reforms without acrimony or fanaticism; prompt to "set the table in a roar," yet never losing self-respect or neglecting the essential duties of life; capable of the keenest satire, yet instinctively considerate of the feelings of others; familiar with the extremes of fortune, yet unhardened by poverty and unspoiled by success; the choicest of boon companions, yet the most impressive of clergymen; the admired guest and the recipient of permanent and elegant hospitality, yet contented in domestic retirement; born to grace society, and, at the same time, the idol of home; feasted and honoured in the highest degree, yet true to his own axiom, that the secret of felicity is to "make the day happy to, at least, one fellow-creature;" with a deep-seated "disgust at hypocrisy," while recognized as the bravest advocate of Christian charity in the Church; impatient to the last degree of the irksome and commonplace, yet unwearied in his endeavour to assimilate the discordant and to enliven the dull. In him, the soul and the body, the family and the fete, labour and pastime, criticism and hilarity, wit and wisdom, virtue and intelligence, priesthood and manhood, the pen and the life, the friend and the disputant, the mysteries of faith and the actualities of experience, "worked together for good."—*H. T. Tuckerman, in North American Review.*

The Staff of Life in Paris.—The average daily consumption of bread in Paris is a million pounds, or a pound for each person; but, as every workman eats three pounds a day, it is found that the consumption of women, of children, and of the aged, which is considerably under a pound apiece, furnishes an ample compensation. The climate is calculated to require a person of good health to consume one pound of meat, one and a half of vegetables, and one and a half of bread, with a bottle of claret, or two bottles of beer. The consumption of bread diminishes in years of abundant wine yields, and *vice versa.* A heavy rise in the price of bread increases the number of deaths very perceptibly. The 40,000 cats and 70,000 dogs of the city of Paris eat six million pounds of bread a year. Unwise economists have proposed their destruction, in view of the saving that might be effected: but it is clear that it would only provide for six days' consumption out of 365. There are 601 bakers in Paris, who are divided into four classes: the first including those who use more than four bags of flour a day; the second, third and fourth, those who use three, two, and less than two a day. A bag weighs 314 pounds of flour, and furnishes 408 pounds of bread. Any baker who puts more water into a bagful than is necessary to raise it up to this standard weight, or any one who adulterates his flour by mixtures of carbonate of magnesia, bicarbonate of soda, or powdered alabaster, is punished by a fine of thirty frances and a week's imprisonment. Frauds in bread, however, are extremely rare. Every baker is obliged to keep in store at the City Granary from 50 to 130 bags, according to his class. The total thus stored is about 80,000 bags. In case, therefore, of any circumstance preventing the communication of the city with the country, there is always a stock of flour on hand sufficient for twenty-five days, and with economy for forty.

Printing in the Woods.—We are doing what perhaps has never been done in the United States before—we are printing the *Wisconsin Mirror* in the woods! not a dwelling, except our own, within half a mile of us, and only one within a mile. The forest oaks hang over our office and dwelling, the deer and rabbits shy around us, and the partridges and quails seek our acquaintance by venturing nearer and nearer our doors. The noble Wisconsin is bearing onward its immense burdens of ice, majestically and silently, within sight of our windows; and the snow-capped hills, covered with scattering oaks and pines, peer up in the distance. There is romance and reality in all this; and we feel almost willing to publish a paper in such a location, just for the excitement of the thing. But most of the romance is soon to be spoiled. Already several dwellings are in progress near us, and before many weeks they are to be occupied by enterprising neighbours; and, when spring and summer shall come, we expect such a clatter of axes and spades, and trowels, and saws, and hammers, that we shall hardly be able to write our editorials without introducing more or less of the confusion. The fact is, we expect a large village—yea, a city—to grow up rapidly around us; and that is why we are here—printing in the woods.—*Wisconsin Mirror*, Jan. 1.

The Danes.—The Danes are very English in manner and appearance. There is a very fair amount of business and bustle in the streets, well-appointed carts and wagons driven rapidly about, and at every town one meets a workman or tradesman whose configuration of nose, whisker, and cheekbone is English every whit. Or if one strolls about the gardens, or takes an excursion to Tivoli, the Vauxhall of Copenhagen, one sees plainly enough from what source the tall slight figures, and the bright eyes and complexions of our English girls are derived. Often when travelling in Germany I have looked in vain among the flat-side, broad-footed, wide-faced, low-caste natives, for some trace of kindred race and origin with ourselves; but in Denmark you are constantly encountered by groups who would pass muster anywhere for the Anderson girls or the Johnsons, and upon inquiry they will probably prove to be the Johannsen girls, or the Andersens. Indeed, we have no reason to be ashamed of our Danish cousins: they are a bold, energetic race, and if we have given them unhappily little cause to love us, they on the other hand have given us every reason to respect them.—*Rev. R. E. Hughes.*

To Occupants of Splendid Houses in this City.—By an imperfect combustion of gas, the damage cannot be counted in millions of its effects upon the beautiful and elaborate mansions of the wealthy, where it soils and darkens the costly finish of the finest masters. Why have splendid apartments, and allow them to need renewing and replenishing so often, when Kidder's Gas Regulator will afford a perfect combustion, and thereby preserve all these, and more, the health, lungs, eyes, and complexion are all united, beside a very great saving of money? Don't get a humbug, but leave your order at 262 Broadway.

J. L. Douglass, Secretary.

Clerical Changes.

The Rev. Thomas G. Addison has taken charge of Grace and Bowling Green Churches, Carolina county, Virginia.

Rev. I. E. Sickel has taken charge of Moore Parish, Campbell county, and Roanoke Church, Charlotte county, Virginia.

The Rev. G. L. Platt has resigned the rectorship of the Church of the Mediator, Philadelphia, and accepted a call to St. James' Church, Great Barrington, Massachusetts.

The Rev. Edward Denniston has been appointed Chaplain to Penitentiary, Jackson, Miss., to fill the vacancy occasioned by the death of the Rev. A. D. Corbyn.

The Rev. James McCabe, late rector of St. John's Church, Wheeling, Virginia, has been elected assistant minister of St. Paul's Church, Baltimore, Maryland, and has entered upon the duties of his office.

Married.

On the 3d inst., at the residence of Warren Ferris Lee, Esq., Fawn River, by the Rev. H. C. Stowell, rector of St. Mark's Church, Lima, Mr. Joseph S. Bostwick, of Constantine, Michigan, to Miss Mary Moore, of the latter place.

On Monday, December 31st, in Christ Church, Manhasset, L. I., by the Rev. Samuel Cox, the Rev. William M. Carmichael, D. D., to Miss Susan Ann, eldest daughter of Dr. Austin Chapman, of Manhasset Valley.

Notices.

Lectures.—P. E. Brotherhood of N. Y.—The Sixth Lecture for the benefit of the Charity Fund will be delivered in the Lecture Room of the Mercantile Library Association, Astor Place, on Tuesday evening, the 22d inst., at 8 o'clock, by Rt. Rev. John Williams, D. D., Assistant Bishop of Connecticut. Subject: *Bacon and his Philosophy.* Admission, 25 cents.

The remaining Lectures in the course will be delivered as follows:—January 29th, *The Character of Charles I.*, by Rev. A. Cleveland Coxe; February 5th, *The Body as a Residence*, by Lewis W. Mansfield, Esq., of Cohoes, N. Y.; February 12th, *Life in Boston 200 years Ago*, by Rt. Rev. Bishop Clark, of Rhode Island; February 19th, *Mohammed, his History and System as compared with Christianity*, by Rt. Rev. Bishop Hopkins, of Vermont.

General Protestant Episcopal Sunday School Union and Church Book Society, No. 637 Broadway, New York.—At a meeting of the Executive Committee, held on the 6th of November, 1855, Mr. Harvey Colburn was appointed Agent, in the place of Mr. Daniel Dana, Jr., resigned.

All orders and other communications on the business of the Society should be addressed hereafter to H. Colburn, Agent, No. 637 Broadway.

dec20-1m John W. Mitchell, Treasurer.

The Misses Rohr have removed their Boarding and Day School for Young Ladies from No. 134 West Thirty-fourth street to No. 151 same street. For particulars, see advertisement.

jy26-tf

The Church in East Tennessee.—To the Members and Friends of the Protestant Episcopal Church this appeal is made, by one of her clergy, who has now been labouring in East Tennessee for two years and five months, without any compensation, in order that the Gospel of our Lord Jesus Christ might be preached, and our truly scriptural Service made known to the people in that hitherto isolated section of the United States.

That section has become important on account of four or five railroads which pass through it, all centring at Knoxville, East Tennessee, and also because of some manufactories which have been erected and others which will be, about a mile from the old town, where it is supposed there will be in a short period a population of from ten to twenty thousand persons.

In this latter place there is *not one* single church of any kind, as yet, either of our own communion, or any other, which makes it the more incumbent upon us as Church people to take advantage of such important points, where we have two sites offered to us, especially when we remember that Knoxville is destined to become the great city of East Tennessee, and will exercise a powerful influence on account of its situation either for good or evil.

I would impress this matter the more upon you, because we have in too many instances allowed other denominations, and especially the Romanists, to take the ground before us, and thus cramped our energies and made us dependent where we might by a little foresight and expense have been numerous and self-supporting.

My object, by the blessing of God, is to build two plain churches and other necessary buildings at a small cost of about seven thousand dollars altogether; of this amount I can collect a little more than two thousand in Tennessee. It may be asked, and very naturally, why does not Tennessee do more for itself? I would answer, there are only, I believe, three churches in the whole of that diocese, self-supporting.

I am thus put under the necessity of appealing to the better Christian feelings and sympathies of our people, who are blessed with all Christian privileges, to come forward and help us to raise from four to five thousand dollars to carry out my enterprise for the general interest of Christ and His Church.

The church which I propose to erect at Knoxville, will be called St. Paul's, and will cost about three thousand dollars. The other, St. Andrew's, at Louisville, fifteen miles from Knoxville, on the Tennessee river, where there is a good population, but they have been troubled for some time, according to their own language, with preachers who are political agitators, and they solicited the Bishop to help them; they are chiefly poor men and not able to do much for themselves, but willing to do what they can.

Under these circumstances, my Bishop gave me letters of recommendation, from which I append a few extracts: also from Bishop Elliott, of Georgia; Bishop Davis, of South Carolina; and Bishop Atkinson, of North Carolina; which all go to show the importance of the ground which I am anxious to secure, and the interest they feel in it, which I hope will have some influence with *Churchmen generally.*

Be it known by these presents that the Rev. Robert Shepherd is a Presbyter of the diocese, in good standing. . . . . The people of his charge have no houses of worship, and he is desirous of obtaining help from the members of our communion, to aid in the erection of suitable churches for Christian worship. Mr. Shepherd is hereby commended to the confidence and respect of those to whom he may apply, and his object is also cordially recommended as worthy to the pious and liberal-minded.

Ja. H. Otey.

The Rev. Robert Shepherd, having exhibited to me very satisfactory credentials from Bishop Otey, is welcomed into my diocese. His object is to solicit aid for the building of two churches in East Tenn. This project is not only commendable in itself, but one of interest to the diocese of Georgia.

Stephen Elliott.

The Rev. Robert Shepherd has exhibited to me satisfactory testimonials from Bishop Otey. His object is to build two new churches in East Tennessee. That country is coming more and more into union with South Carolina, and its spiritual condition claims our sympathies.

M. F. Davis.

The Rev. Robert Shepherd having engaged in missionary labour in East Tennessee, a region of country in which the Church is almost unknown, and needing aid in the erection of houses of worship, I hereby recommend him and his object to the liberality and pious zeal of the Churchmen of North Carolina.

Thomas Atkinson.

All subscriptions to be sent to J. K. Sass, Esq., *Cashier, Bank of Charleston*, Charleston, S. C.

I am, yours, &c.,

January, 1856. Robert Shepherd.

St. Ann's Church for Deaf Mutes, in the University.—Next Sunday, the 20th inst., the service for deaf mutes (usually held in the afternoon) will be at 7½ P. M. The Rev. Mr. Tuttle, rector of St. Luke's Church, is expected to preach through the interpretation of the rector. All persons interested in the success of this parish are respectfully invited to attend.

Acknowledgments.

Memorial Church of Bishop Wainwright.

The Treasurer acknowledges the names of the following donors and subscribers:—

Donors—Wm. E. Wilmerding, $100; Mrs. Wm. E. Wilmerding, 100; John C. Wilmerding, 100; Charles H. Wilmerding, 100; Theodore T. Wilmerding, 100; Miss Catherine Wilmerding, 100; Wm. Niblo, 50; Mrs. Hoppin, 25; Mrs. Henry Laight, first donation, 100; A Lady, 50.

Subscribers—(of $15 at one time, or $5 per annum for three successive years.) Mrs. A. Clinton, Mrs. C. H. Halsey, Mrs. M. E. Bleecker, Mrs. H. A. Coit, Mrs. J. T. Adams, Mrs. George P. Camman, Mrs. T. B. Coddington, Mrs. David Colden, Mrs. Charles DeRham, Mrs. Lewis Gregory, Mrs. Peter Hayden, Mrs. T. U. Johnston, Mrs. John R. Livingston, Mrs. Schuyler Livingston, Mrs. Wm. Lowerre, Mrs. McEvers, Mrs. Henry Meigs, Mrs. Henry Morris, Mrs. Nicholas G. Rutgers, Mrs. Schmidt, Mrs. Adam Stodart, Mrs. G. W. Titus, Mrs. W. H. Wisner.

These acknowledgments will be continued weekly. The Treasurer takes this opportunity to state that the second year's subscriptions are now due.

Mrs. Henry A. Coit, Treasurer,
No. 55 Clinton Place.

Free Church of the Good Shepherd.

Received for aid in building, and for the poor, from Churchwoman, at Elbridge, $5; Anonymous, 20; J. M. K., Tarrytown, 10; from B. C., 20, and a parcel of clothing; for all of which the subscriber returns his most grateful thanks.

Ralph Hoyt, care of T. N. Stanford, Esq., 637 Broadway.

Free Church of the Holy Martyrs.

The subscriber gratefully acknowledges for the poor, from Hoboken, $5; from F., 10; from M. R., 5; also from Anonymous, a bundle of clothing.

Further aid may be left with Thos. N. Stanford, Esq., No. 637 Broadway, or with

James Millett, Missionary, No. 171 East Seventeenth street.

Protestant Episcopal Mission at Botanic Hall, No. 68 East Broadway, near Market street.

The undersigned gratefully acknowledges the receipt of the following offerings for the poor:—From the Rev. Dr. Bedell, $5; Mrs. Dr. Nelson, $5 worth of clothing; Mrs. L., of the Church of the Ascension, $3 worth of clothing.

Further donations are respectfully solicited. They may be left at Thos. N. Stanford's Bookstore, No. 637 Broadway.

B. F. Taylor, Missionary, Botanic Hall, No. 68 East Broadway.

St. Luke's Home for Indigent Females.

The Ladies of the Home for Indigent Christian Females gratefully acknowledge the receipt of the following donations:

Mrs. Brinkerhoff, $5; Miss Troupe, 5; Mr. C. J. Nourse, 10; Miss A. Delafield, 2.50; Mr. John Brammin, 4; Mr. Levi Apgar, 3; Miss C. Barnes, 1; Miss H. Odgen, 3; Mrs. Henry Parish, 10; Mrs. E. R. Jones, 5; Mrs. H. Gerry, 5; Mrs. S. Clift, 5; Mrs. S. Towsey, 5; Mrs. E. B. Little, 5; Mr. Wm. Cotheal, 5; Miss Mary S. Jones, 5; Mr. S. T. Skidmore, 5; Mr. G. H. Babcock, 5; Mrs. G. H. Babcock, 5; Mrs. Henry B. Renwick, 5; Mrs. Luther Bradish, 5; Miss Julia DeRham, 5; Miss Eliza Jay, 3; 1 comfortable from a friend; 1 pair of shoes, Miss E. McDonald; 2 comfortables, Miss Susan Kendall; 2 woollen shawls, Miss E. McDonald; 1 slate, Mrs. J. H. Gaute; 2 comfortables, Mrs. D. Remsen; calico, Mrs. Nourse; 1 ton coal, Mr. C. J. Clipp; articles of clothing, Miss C. Kemble; Thanksgiving dinner, Mrs. T. B. Coddington, and Miss A. Delafield; M. C. H., 2; Mrs. C. J. Nourse, 2; Mrs. A. Livingston, 2; cash, through Miss E. Kemble, for Christmas dinner, 5; Mr. Richard M. Crockeron, 5; Elizabeth Bayley, 2.50; Mrs. Theodore Crane, 5; the Misses Morris, 10; Mr. Henry Owen, 25; Miss A. G., 5; offering from All Saints' Parish, 100; Miss C. A. Henry, 2; Mrs. A. S. Clayton, 5; Mrs. L. Gullum, 1; Miss J. Aymar, 5; a Lady, through Miss E. Kemble, towards building fund, 50; from an unknown friend, through the Rev. I. H. Tuttle, towards building fund, 1,000.

Articles for domestic use thankfully received at the Home, No. 543 Hudson street. Donations in money may be left with Mr. Thomas N. Stanford, No. 637 Broadway, with the Rev. I. H. Tuttle, No. 477 Hudson street, or with A. B. McDonald, Treasurer, No. 76 Wall street.

New York, January 17, 1855.

Free Church of the Epiphany.

The subscriber gratefully acknowledges the receipt of the following donations for the poor:—From a friend, $10; from A. M. R., 5; from a friend, 10; by Rev. David Moore, D. D., from Abraham Egbert, Esq., Staten Island, 50.

Lot Jones, No. 77 Second Avenue.

January 15, 1856.

N. B.—Further donations for this object will be thankfully received. They may be left with Messrs. Stanford & Swords, No. 637 Broadway, or at No. 77 Second Avenue.

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